

RITUAL AND THE EXPRESSION OF EMOTION IN PUBLIC WORSHIP

A PSYCHOLOGICAL AND THEOLOGICAL EXAMINATION OF THE
PROTECTIVE-EXPRESSIVE FUNCTION OF RITUAL, WITH AN EMPIRICAL
INVESTIGATION OF REACTIONS TO EMOTIONAL EXPRESSION IN THE
LANGUAGE OF THE BOOK OF COMMON PRAYER

by

Warren Wilson Lane

A dissertation submitted to the Faculty
of Princeton Theological Seminary in partial
fulfillment of the requirements for the degree of
Doctor of Theology

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This dissertation examines ritual, i.e., patterned, symbolic forms of worship, from a psychological perspective, and argues that ritual performs a valid function in worship which is usually neglected by liturgiologists, namely that of providing a protected and guarded contact with the numinous dimension of life. Ritual performs this function by means of symbolic forms, which both express and disguise these numinous dimensions, and by means of prescribed or customary patterns of expression and behavior, which place the contact with the numinous in a familiar and predictable framework. The dissertation argues for the presence of this element in ritual on the basis of psychological analysis, particularly upon the work of Sigmund Freud and Carl Jung. The theological validity of this function is argued on the grounds that contact with the numinous requires a kind of protection, and that the absence of this protection tends to lead to the avoidance of contact with the numinous reality of God altogether.

The dissertation then argues that the symbolism and pattern of ritual perform an analogous function in relation to the expression of emotion; that ritual provides a protected and guarded way of expressing emotion in worship. It performs this function by providing a gap between "overt emotionality"--the degree of emotion which is manifestly and inescapably expressed--and "potential emotionality"--the degree of emotion which a form of expression is capable of carrying.

The empirical portion of the dissertation supports this thesis by an analysis of the reactions of Episcopalians to varying ways of expressing emotion in the language of the Book of Common

Prayer. The preferences of approximately three hundred subjects were scaled on the basis of the amount of overt emotion they preferred in the language, and the degree to which they preferred figurative, as opposed to direct, emotional expression.

These responses were correlated with scores on the Myers-Briggs Type Indicator, a personality instrument based upon the personality typology of Carl Jung. A comparison was also made with other variables, such as age and sex. A comparative analysis was performed between "Natives," subjects who had been associated with the Episcopal Church from childhood; "Converts," subjects who joined later in life as the result of being attracted to the Episcopal Church; and "Draftees," those who joined later through marriage. These groups were also cross-analyzed on the basis of their previous denomination. In addition, a comparison was performed on the basis of "churchmanship."

The results of the study tend to support the thesis that ritual provides a protected form of emotional expression. Subjects classified as "Feeling" types by the MBTI did not significantly prefer overt emotional expression as compared with "Thinking" types. They did, however, prefer a greater degree of emotional expression in figurative language. A preference for overt emotional expression was significantly related to the Sensing-Intuitive and Judging-Perceiving scales of the MBTI, dimensions which would be expected to affect the form of expression preferred, but not the amount of emotion preferred. The Extraversion-Introversion dimension showed few significant correlations.

The results of the analysis also show that "Native"

Episcopalians prefer more emotion than other subjects when it is expressed in a figurative form, but not when it is expressed directly.

The analysis of "churchmanship" indicated that ceremonial forms in worship function as means of emotional expression. The results also show a tendency, not statistically significant, for people who move by choice to the Episcopal Church from less ritualized churches to prefer less overt emotional expression, but more emotional expression in general, while voluntary movement in the other direction has the reverse trend.



"I warned you not to try streamlining the ritual!"

PREFACE

The concerns which led me to the topic of this thesis are of long standing. My background and training have been in the Episcopal Church, and I grew up with a love for liturgical worship. In eleven years in the parish ministry, I have seen how the liturgy can minister to the needs of many people in a variety of ways. At the same time, however, in my contacts with people of other churches, both at Union and Princeton Seminaries, and in the parish, liturgical worship has often come under suspicion.

People would sometimes remark how "cold" the Episcopal service was, yet it was clear to me that it was an apt vehicle for emotional expression. Some of my "Protestant" friends felt that liturgical worship was insincere--an attempt to avoid dealing with God. Added to these criticisms were attacks from the psychological direction, which regarded ritual as neurotic. While I acknowledged that liturgical worship could be all of those things, I was and am convinced that it need not necessarily be so, that there are values in liturgical worship.

It seemed to me that the detractors of liturgical worship somehow missed the essence of what it is that makes

it appealing and valuable to some people, including myself, and which have made the liturgy an apt vehicle for the worship of the Christian Church for centuries (albeit with distortions and abuses). When I turned to the liturgiologists, they were not too much help. While they argued persuasively for liturgical worship on some grounds, it seemed to me that they took for granted the very factors which are central to the value of liturgy, and rarely really paid direct attention to them. While I understood their dislike for psychological analysis of worship, it seemed to me that psychology, rather than being a threat to liturgy, could help us understand both the principles on which the liturgy operates, and also the ways in which it can be made more effective. Unless we understand the principles on which liturgy operates, we can neither understand the current movements seeking change in it, nor the reaction against these movements.

Accordingly, I have two axes to grind in this thesis, axes which I trust have not distorted my perception or logic. In the first place, I should like to demonstrate to those from other churches that we Episcopalians have valid reasons for doing things the way we do. In the second place, I should like to show the liturgiologists that one can study worship from a scientific perspective without denigrating its substance, and without assuming that worship

is some kind of disease, and that those who like liturgical worship are obsessive neurotics.

There are many people who have contributed to this thesis with their time and effort, and whose help is greatly appreciated. At the top of the list are my advisors, who spent time beyond the call of duty. Dr. Seward Hiltner, of Princeton Theological Seminary, chairman of my committee, has been of great help with his continuing pungent critique, which, as his students know, never fails to hit straight at the mark. Dr. William Coffman, of Educational Testing Service, spent many hours helping me thread my way through the statistical jungle. Dr. James Lapsley, of Princeton Seminary, also helped with his penetrating comments. The staff of Princeton University were very helpful and gracious in introducing me to the new world of their computers, particularly Dr. Walter B. Studdiford, and Doctors Roald and Shirrel Buhler, who invented the Pstat program which made the computer work possible, and spent much time working with me in my use of it.

Thanks are also due to the judges who helped me construct the Liturgical Questionnaire--Harrison H. Young, Jr., Dr. G. H. Rohrbacher, and Mrs. John H. Wallace. Much thanks are also due to the clergy and people of the churches in which the survey was conducted, for their gracious willingness to take the time and effort to be my guinea pigs.

Especially are thanks due to the Rev. Harry I. Lauer and the people of All Saints Chapel, Princeton, who completed the questionnaire twice. I appreciate the permission of the New Yorker Magazine to reproduce the cartoon on page ii.

Finally, thanks, necessarily inadequate, are due to my wife, Virginia, and my children, who have willingly made the adjustments and sacrifices involved in sending a husband and father back to school, and who have contributed greatly of their support.

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CHAPTER I

INTRODUCTION

This essay makes a preliminary investigation into the theology of worship by way of an examination of some psychological factors involved in ritual.¹ It examines functions which ritual performs for individuals in the context of public worship. In particular, it deals with the role of ritual in the expression of emotion. The empirical portion of the study brings evidence for some of the conclusions drawn from this analysis by a statistical examination of the reactions of Episcopalians to varying forms of emotional expression in the language of worship, relating these reactions to other factors, including certain dimensions of personality as measured by a Jungian-oriented personality indicator.

Although public worship has a manifest emotional dimension, the study of psychological factors in worship is more notable by its absence than its presence in liturgical writings, even though there has been an increasing number of books written on worship in recent years. Most

¹See definitions, page 9.

works on worship fall into one of several categories, none of which deals primarily with the psychological understanding of worship. One major category of liturgical writings is historical. These works analyze forms of worship from the past and relate present worship forms to them. An example of this kind of work is Dom Gregory Dix's The Shape of the Liturgy.² Another large category of books on worship deals with worship by way of theology. These state the theological foundations of worship and derive liturgical principles from them. Such a work is J.-J. von Allmen's Worship: Its Theology and Practice.³ A third, and more recent, category is concerned to relate worship to social concerns, and often reports experiments in liturgical innovation. A fourth category is practical and exemplary in nature, seeking to give ministers principles and suggestions for the actual conduct of worship, and a fifth group is primarily devotional in nature.

Works on worship by psychologists, on the other hand, have often been written by those with little appreciation for or first-hand knowledge of worship, and tend to be reductionistic, and often derogatory. Sigmund Freud's

²Dom Gregory Dix, The Shape of the Liturgy (Westminster: Dacre Press, 1945).

³J.-J. von Allmen, Worship: Its Theology and Practice (New York: Oxford University Press, 1965).

treatment of worship is a good example.⁴ Consequently, there is a need for study of worship, including study of ritual, which both takes account of modern psychological knowledge, and is also informed about and sympathetic to the actual practice of ritual forms of worship. This essay seeks to contribute to that study.

There are good reasons for resistance to the psychological study of worship. One reason is the often unsympathetic or hostile treatment which worship has received at the hands of psychological writers in the past. There are, however, other good reasons. Since, as this essay will maintain, mystery is an important element in worship, any critical study, and particularly a psychological study, of the process of worship tends to threaten the mystery, and thereby remove an essential element in worship. At the same time, psychological study also threatens the spontaneity of worship. Participation in worship requires a measure of self-forgetfulness. Participation in worship needs an attitude which is the opposite of analysis, and which tends to be dispelled by an analytic approach. This leads to the feeling that psychological analysis of the process of worship is trespassing.

However, the study and analysis of worship are not different in this regard from the study of other personal

⁴See Chapter IV.

and evocative human activities. Unless worship is to be totally spontaneous and unreflective, it needs to be understood. The need for analysis is particularly acute for those whose purpose is to lead worship, or to revise liturgical forms. Effective participation in worship by the worshiper is dependent upon a measure of consciousness on the part of the leader of the principles behind what is being done. Lack of analysis of worship forms tends to result in the worship leader's personal prejudices being foisted upon the worshiper. Where there are historical forms, the leader's personal idiosyncracies are avoided to some extent, but the need for critical analysis becomes doubly important when those forms are being revised.

Methodological Considerations

A thorough description of the method of this essay is found in Chapter II. However, some preliminary considerations are appropriate here.

This essay assumes that the basic human processes involved in worship are essentially the same as those involved in other human activity. This is not to deny the divine element in worship (or, indeed, in life), but rather to assert that man responds to God with the total human equipment which God has given him. Further discussion of this will be found in Chapter III. Similarly, this essay also assumes that the processes involved in Christian

worship are not different from those involved in other kinds of worship. While the specifically Christian context of worship makes an important difference in its goals and directions, the processes which go on in the individual and the group are assumed to be universal ones.

The Multiplicity of Worship

In this study of public worship it is important to recognize that worship is an exceedingly complex phenomenon. Many writers seek to find some simple, basic, underlying motive or motif, to find a single "right" form or attitude in worship. This essay argues that such an attempt is illusory. There is no single over-arching motive in worship. It performs no single function. The motives which impel men to worship, and which determine the forms of their worship, occur on a variety of levels.

Evelyn Underhill, a classic, contemporary, Anglican writer on worship, makes this point clearly.⁵ Having defined worship as "the response of the creature to the Eternal . . . an acknowledgement of Transcendence," she goes on to say,

We are bound to qualify the stress upon Transcendence by an acknowledgement of the many strands which enter into the worshipping life: the many paths along which God makes his approach

⁵Evelyn Underhill, Worship (New York: Harper & Row, Publishers, 1937).

to man, and stirs man to respond to His attraction.⁶

.....

If at one end worship is lost in God, and is seen to be the substance of Eternal Life, . . . at the other end, it broadens out to cover and inform the whole of man's responses to Reality.⁷

As a result, says Underhill, worship is a complex matter, involving both the variety of things which different individuals bring to worship, and also the complex motives and attitudes within each individual.

This depth of devotional significance is indeed the distinctive characteristic of genuine liturgical material; so that souls at every level and stage of development can find in it a disclosure of the supernatural, a stimulus to adoration, and a carrying medium for their prayer. . . . It is, as Dante held that great poetry must be, "polysemous"; uniting many degrees of meaning from the most obvious to the most mystical within one single form.⁸

Seward Hiltner makes much the same point, borrowing the same Greek word, in "The Polysemia of the Lord's Supper."⁹ "In order to understand [The Lord's Supper], you must see its meaning at different levels and from several perspectives."¹⁰ Hiltner's substantive point is

⁶Ibid., pp. 3, 10.

⁷Ibid., p. 11.

⁸Ibid., p. 28.

⁹Pastoral Psychology, Vol. 18, No. 173 (April, 1967), pp. 5-11.

¹⁰Ibid., p. 5.

somewhat different from Underhill's, and will be discussed in Chapter IV; but the point about the complexity of worship is the same. If these observations are correct, we should not expect to find one single function operating in public worship, but a multiplicity of functions.

A related point is made by Underhill, a point often stressed by some psychologists, but generally ignored by liturgiologists, concerning the element of the primitive in worship. She says,

... we ought not to be afraid to seek in the past the origin and perhaps some of the meaning of many of our methods of worship; still less should be anxious to discard them, because they testify to that common humanity which we share with primitive men. It is surely mere arrogance to insist that with angels and archangels we laud and magnify the Holy Name, whilst disdaining the shaggy companions who come with us to the altar of faith.¹¹

Thus we should expect to find not only "high" and approved motives and processes operating in worship, but also "lower" motives, and perhaps hidden ones as well.

The multiplicity which should be recognized in the motives for worship is also seen in the responses to varying forms of worship. The amazing number of different styles of worship in Christendom, not to mention the worship of non-Christians, should easily show that styles of worship mean different things to different people. Yet forms of worship seem to be an issue on which firm stands are taken

¹¹Underhill, op. cit., p. 21.

about what is "appropriate." Simple observation establishes that quite different modes of worship seem to satisfy the religious needs of different groups of people. E. R. Micklem reports an instructive controversy between the Puritans and the English bishops at the Savoy Conference of 1661. The Puritans proposed that the responsive reading of psalms be abolished on the grounds that it is "unedifying." The bishops answered that responsive reading does indeed edify. The Puritans replied,

. . . what is most for edification is best known by experience, and by the reason of the thing. For the former, you are not the masters of all men's experience, but of your own, and others that have acquainted you with the same, as theirs. We . . . experience that these things are against our edification.¹²

The reasons why different people find different forms "edifying" has been little explored. This study will examine some possible reasons for the differences.

Limitations of the Study

This study focuses on the specifically emotional factors in worship, although it begins with a more general discussion. Attention is centered upon Western Christian worship, although much of the discussion will have relevance to the examination of other forms. Liturgical

¹²E. R. Micklem, Our Approach to God: A Study in Public Worship (London: Hodder & Stoughton, Ltd., 1934), p. 166 f.

writers cited are representatives of Protestant, and particularly Anglican positions. Except for Anglicans, the writers cited are those who deal particularly with psychological factors in worship. No attempt has been made to deal thoroughly either with the massive body of Roman Catholic liturgical literature, or with positions representing reformed theology. Anthropological and cross-cultural data are used sparingly. The empirical study, for practical reasons, is limited to the responses of Episcopalians to the language of the Episcopal Prayer Book. Because emotional response to worship is complex, it was desirable to provide as far as possible a group of subjects with a common knowledge of and familiarity with the forms being considered.

Definitions.

Worship. The term "public worship" is used in this study to refer to official acts of a religious group, whose primary purpose is conceived to be contact with God. The term "worship" alone will also usually be used in this sense.

Liturgy. The word "liturgy" comes from the Greek Leitourgeia, meaning an act of service performed for the public good. As early as the Septuagint, it was used to refer to the public, corporate actions of worship, and came to mean these public, official acts, as opposed to

private or unofficial ones. Its meaning has come to have the additional implication of prescribed forms and words of worship, as opposed to more spontaneous and variable forms. "Liturgical," as used in this essay, is opposed to "non-liturgical," as meaning worship in which there is a relatively high degree of prescribed words and actions. The term "liturgical worship" is used synonymously with "ritual."

Ritual. The term "ritual" has several meanings in common use. It is derived from the Latin ritus, meaning a religious rite. Its further derivation is obscure. The strict liturgical use of the term restricts it to the form of words, as opposed to "order," the sequence of events in worship, and to "ceremonial," the actions performed in worship. The word "ritual" will not be used in that sense in this essay. The more general use of the term is to refer to fixed forms of behaviour, usually of a religious nature, and, by extension, to other fixed forms of behaviour both of a public and private nature.

A distinction is made in this essay between "rite" and "ritual." A "rite" is defined as a religious exercise of worship sanctioned by a religious group. "Ritual" is used to refer to a particular characteristic of rites, and is defined as that quality of public worship in which the words and actions are symbolic and formally patterned.

(The relationship between the symbolic and formal elements in ritual is discussed in Chapter V.) When the term "ritual" is used to refer to an action, rather than a quality of worship, it refers to private or non-religious actions which are symbolic and rigidly patterned. The term "ceremonial" is used to refer to actions and accoutrements of worship, particularly those of a symbolic nature.

CHAPTER II

METHOD AND SUMMARY OF STUDY

The Theoretical Section

The basic thesis of Chapters III through V is that there is a function performed by ritual in worship which is often neglected, namely that of providing a protected and guarded contact with the numinous dimensions of life. Ritual performs this function by means of symbolic forms, which both express and disguise, and by means of prescribed or customary patterns of expression and behaviour, which place the contact with the numinous in a familiar and predictable framework. This thesis is supported by psychological analysis, drawing particularly upon the work of Sigmund Freud and Carl Jung, and by theological analysis which argues for the validity of this function on theological grounds.

Chapter III analyzes the meaning of the "numinous" from a psychological and theological point of view, particularly with reference to the work of Rudolf Otto. This chapter argues that Otto's "Feeling of the Numinous" is a natural response of persons to that which is experienced as totally mysterious and totally powerful. It

argues that since the reality of God is by nature both ultimately powerful and ultimately mysterious, any activity which involves a relationship with God must take the numinous into account. This means that worship forms must, if they are to express the full dimensions of our contact with God, find ways of expressing the numinous dimension. On the other hand, this also means that realities other than that of God, in particular the unconscious dimensions of the psyche, may be experienced as numinous.

Chapter IV analyzes the functions of religious rites. It summarizes the functions ascribed to rites by various writers, including both religious writers and psychologists. It centers attention particularly on the works of Freud and Jung, who both, in different ways, ascribe a protective function to rites. Freud sees rites as analogous to the "rituals" of obsessive neurosis, in which a patterned, symbolic, activity both expresses an unconscious conflict and seeks to solve it. Jung asserts rather that religious rites are ways of relating to the numinous dimensions of life, which Jung identifies with the Unconscious. Rites are, for Jung, a "substitute" for "authentic religious experience," in that they protect the individual from the threatening nature of the contents of the Unconscious. He, however, feels that for most people this protection is necessary, and that without

rites most people will either be overwhelmed by the Unconscious, or else cut themselves off from contact with the Unconscious, with the dual danger that their lives will be shallow and disunified, and that the unconscious depths will erupt in dangerous and disruptive ways.

The chapter argues theologically that the analysis of Freud and Jung, as well as that of others, points to a valid function of religious rites. It accepts much of Jung's analysis on this point, although it argues (1) that Jung too easily equates the Unconscious and the numinous, and (2) that although there are differing degrees to which individuals need the protection afforded by religious rites, the ultimately numinous character of God makes this kind of guarded contact to some degree necessary for everyone.

Chapter V deals specifically with the way in which ritual, i.e., the patterned, symbolic quality of worship forms, performs the dual function of protected contact, that is, how it serves both to express and to conceal. It points particularly to the concealing aspect of symbol, and describes the way in which patterned forms serve to protect the worshiper from the threatening aspects of the experience of the numinous. It also points out the potential dangers of this kind of protection.

Proceeding on the basis of this thesis, Chapter VI

argues that the symbolism and pattern of ritual perform an analogous function in relation to emotion; that ritual provides a protected and guarded way of expressing emotion. The chapter proceeds by way of descriptive and analytical analysis of the ways in which emotion is expressed in worship. It argues that this is a valid function of ritual in several ways. Ritual provides a way of expressing unconscious or semi-conscious dimensions of emotion. It also provides a helpful way of expressing emotion publicly in the presence of people's discomfort at the public expression of emotion. Third, it provides a way in which those who feel strong emotion may express it, while those who do not feel such strong emotion are not coerced by a too overt and direct expression.

Central to this concept is the distinction between the overt emotionality of a particular form of expression and its potential emotionality. The chapter argues that ritual forms provide a broad spread between overt emotionality, the degree of emotion which is manifestly and inescapably expressed in a form, and its potential emotionality, the amount of emotion which the form is capable of expressing. This spread enables the forms to perform the dual function described in the preceding paragraph. The chapter also describes other ways in which this dual function may be performed, particularly by "understatement."

Chapter VI then applies this argument to the language used in worship. It describes the means by which the language of worship expresses emotion, and the ways in which ritualized forms of linguistic expression perform the function described in the previous chapter. Examples are provided particularly from the language used in Episcopal worship.

The Empirical Study

The empirical portion of the dissertation seeks to support this thesis by an analysis of the reactions of Episcopalians to varying ways of expressing emotion in the language of the Book of Common Prayer. The reactions of individuals are scaled on the basis of a questionnaire, developed for the purpose, which seeks to measure the degree to which they prefer overt emotion in the language, and the degree to which they prefer the use of figurative language as opposed to direct language.

These answers are compared with the results of the Myers-Briggs Type Indicator, a personality instrument based upon the typology of Carl Jung. This indicator seeks to give measurements of four personality dimensions, Extraversion-Introversion, Sensing-Intuition, Thinking-Feeling, and Judging-Perceiving. A comparison is also made with other variables such as age, sex, and occupation. A comparative analysis is made between those who have been

associated with the Episcopal Church since childhood; those who joined the Episcopal Church later in life as "converts," i.e., who joined primarily because of its attraction for them; and those who joined the Episcopal Church through marriage, or for some other reason not indicating attraction. These groups are also analyzed on the basis of their denominational background. In addition, an analysis is made on the basis of "churchmanship." The procedures of the study, including an analysis of the personality indicator, the development of the Liturgical Questionnaire, and the development of hypotheses for the study are described in Chapter VII. The results of the study are given in Chapter VIII.

Much of the procedure is heuristic, seeking to discover what may be found in the data. This is partly because of the complexity of the factors involved. The results of the study, while many reach statistical significance, are not statistically large, indicating that a good deal of the variation in choice on the liturgical scales is not accounted for by the variables studied.

Hypotheses for the study were drawn up for some of the relationships studied, particularly the relationships between the liturgical scales and the personality scales. This task was made particularly difficult.

because of the effect of the depth dimensions of the situation hypothesized in the theoretical section. None of the variables studied is able to take adequate account of these factors. In many cases, hypothetical factors of this kind would be expected to work against other, more manifest, factors. Accordingly, the working hypotheses were drawn up with some tentativeness, a tentativeness which turned out to have been justified, by the fact that some of the data showed results in the opposite direction to those of the working hypotheses.

The results of the study tend to support the theory of Chapter VI in ways described in detail in Chapter VIII. In particular, the results show that the degree of overt emotional expression preferred by people is not highly related to the simple "Thinking-Feeling" dimension of personality, but is more highly related to other factors which would tend to affect responses to the form in which emotion is expressed rather than the amount of potential emotion. They also show that the Thinking-Feeling dimension is more highly related to a preference for figurative language, indicating the ability of symbolic language to express emotion.

The results also tend to show that voluntary movement to the Episcopal Church from denominations with a less ritual form of worship is accompanied by a lower

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degree of preference for overt emotional expression, but a higher degree of preference for emotional expression in general, while a voluntary movement from denominations with a higher degree of ritual has the reverse trend.

This tends to indicate that ritual forms of worship provide means of emotional expression which are indirect.

SECTION I

A CONSTRUCTIVE
THEORY OF RITUAL

CHAPTER III

THE NUMINOUS AND ITS RELATION TO WORSHIP

Otto's Conception of the Numinous

The concept of the "numinous," as developed by Rudolf Otto in The Idea of the Holy, is important to any discussion of worship.¹ It was Otto, more than any other, who systematized, as far as it is possible to systematize, the peculiar "religious" feeling. He coined the word "numinous," and popularized the phrase "The Wholly Other." His book is an attempt to deal with the non-rational element in religion. It should, however, be noted that Otto was not an irrationalist. He was concerned to avoid a religion of pure irrationality, and had, before writing this work, written several books in the philosophy of religion. He says in the preface to the English edition, "I feel that no one ought to concern himself with the

¹Rudolf Otto, The Idea of the Holy: An Inquiry into the non-rational factor in the idea of the divine and its relation to the rational, trans. John W. Harvey (New York: Oxford University Press, 1958). German edition: Das Heilige: Über das Irrationale in der Idee des göttlichen und sein Verhältnis zum Rationalen. (Breslau: Trewendt und Granier, 1923). Page references are to English edition.

'Numen ineffabile' who has not already devoted assiduous and serious study to the 'Ratio aeterna.'²

Otto's main thesis is that there is in religion a non-rational element which gives religion its peculiar character, and recognition of which is essential to a proper understanding of religion. This element is the category of the "numinous." He coins the word from the Latin numen--"god" or "divinity"--since he feels there is no adequate German word for the reality. Das Heilige is the closest German equivalent, but both it and the English "holy" have become so mixed with the idea of goodness in the popular mind that they fail to convey the real meaning. The numinous is the equivalent of the Hebrew qadosh, the Greek hagios, and the Latin sanctus or sacer. The core of Otto's book describes the nature of the "numinous state of mind" (numinose Gemüts-gestimmtheit) or "feeling of the numinous" (numinose Gefühl).³ Otto finds it necessary to describe the "feeling" of the numinous rather than the thing itself, since it is the nature of the numinous that it is incapable of being described or comprehended, but can only be pointed to.⁴

²Ibid., p. xxi.

³Ibid., p. 7. While the English translation often uses "emotion" to translate Gefühl, the German word has the same ambiguity between emotion and perception as the English "feeling."

⁴Ibid.

Otto begins his discussion with Schleiermacher's idea of "the feeling of dependence" (Abhängigkeits-gefühl). But he states that the real "feeling" Schleiermacher was pointing to is not merely an intensification or absolutizing of a "natural" feeling of dependence, as Schleiermacher thought, but something qualitatively different--"Creature-feeling" (Kreaturegefühl), the "emotion of a creature, submerged and overwhelmed by its own nothingness in contrast to that which is supreme above all creatures."⁵ But even this Creature-feeling is secondary. The primary datum from which it arises, for Otto, is the consciousness of an objective presence. The self-depreciatory element in Creature-feeling is derived from that consciousness of an objective presence.⁶

Otto then goes on to describe the feeling of the numinous in the familiar terms mysterium tremendum and fascinans. Otto's tremendum is perhaps best described as "awefulness," and itself is divided into three qualities. It is primarily a sense of dread, with the character of the Greek sebastos, and reflected in the German Ershauern. It is akin to fear, but qualitatively different from ordinary fear. It has an element of the uncanny, and finds

⁵ Ibid., p. 10.

⁶ Ibid.

a "degraded" reflection in the fear of ghosts.⁷ To this dimension of tremendum, which Otto describes as "absolute unapproachability," he adds the sense of "absolute overpoweringness," or majestas--the sense of total power in the object of the feeling. The third element of tremendum is that of "urgency" or "energy." This characteristic is expressed in the idea of the vitality, passion, will, force, or activity of the object, summed up in the idea of the "living God."

By mysterium Otto means that which evokes stupor or blank wonder--the "uncanny" (Ungeheuer or Unheimliche). This sense of mystery, like the other characteristics of the numinous feeling, is, for Otto, not an ordinary feeling, a sense of puzzlement. It is not simple wonder at things beyond the limits of our comprehension, but a kind of awe-struck wonder at that "whose kind and character are incomensurable with our own, and before which we therefore recoil in a wonder that strikes us chill and numb."⁸ This sense makes us realize that the object is "Wholly other" (ganz andere).

The final element in the sense of the numinous, Otto calls "fascinans," that element of the numinous which

⁷Ibid., p. 28.

⁸Ibid.

makes it, while still awesome, at the same time "uniquely attractive and fascinating." This is the "Dionysiac element in the numen."⁹ Fascinans is the core of religious longing, and,

appears as a strange and mighty propulsion towards an ideal good known only to religion and in its nature fundamentally non-rational, which the mind knows of in yearning and presentment. . . . The mystics called it the basis or ground of the soul.¹⁰

For Otto the numinous is essential to that which can be called religious. Without the numinous, what we have is not religion but something else. "There is no religion in which it [the numinous] does not live as the real innermost core, and without it no religion would be worthy of the name."¹¹ Rationalism is in error precisely because it rules out this non-rational element in religion. But at the same time, any high religion must also have a rational element, i.e., a conceptual framework, and, "we count this the very mark and criterion of a religion's high rank and superior value--that it should have no lack of conceptions about God."¹²

⁹Ibid., p. 31.

¹⁰Ibid., p. 36.

¹¹Ibid., p. 6.

¹²Ibid., p. 1.

In the same way, the numinous, says Otto, is not essentially a moral category, although all high religion must have in its concept of the deity the interweaving of the ethical and the numinous. The feeling of the numinous does include a sense of "sin," but this sense is not the moral sense of having transgressed a moral law, with its attendant feelings of guilt and remorse, but rather a sense of uncleanness or pollution.¹³

In understanding Otto, it is important to understand the point of view and conceptual framework within which he wrote. He was arguing against two different opponents. On the one hand was the naturalistic view of religion represented by Wilhelm Wundt, which asserted that religion is derived from social forces. On the other hand, Otto was arguing against Kant's view that religion is basically derived from morality.¹⁴ While he argues against Kant, he speaks from within the Kantian philosophical framework, and uses Kantian vocabulary. He asserts that religion has its own a priori category that stands alongside Kant's rational and moral categories. This religious category is, for Otto, not a derivative of

¹³Ibid., p. 50 ff.

¹⁴Robert F. Davidson, Rudolf Otto's Interpretation of Religion (Princeton: Princeton University Press, 1947), p. 161, etc.

any other part of life. He says,

The proof that in the numinous we have to deal with purely a priori cognitive elements is to be reached by introspection and a critical examination of reason such as Kant instituted.¹⁵

Otto is thus speaking on three levels when he speaks of the numinous. In his discussion, the three tend to become confused, so that it is often difficult to know precisely which of the three he is referring to at any one time. The highest level is that of the numinous reality which is apprehended by the numinous feeling. In general, Otto assumes that the numinous reality is God. The middle level is the "category" of the numinous, by which Otto means the a priori capacity of the mind, like Kant's rational category. This categorical capacity combines, for Otto, a cognitive and a valiative element. The lowest level of meaning in the numinous is the "feeling" itself.

Otto's argument proceeds in general from the feeling to the category. That is, he adduces by examples and analysis the existence of a unique kind of "feeling," which seems to include both an element of perception and an element of emotion. This unique feeling, analyzed by Kantian methods, proves for Otto the existence of the numinous category. Otto does not, in The Idea of the Holy, argue directly for the existence of the numinous

¹⁵Otto, op. cit., p. 113.

reality. He says only, "The numinous is thus felt as objective and outside the self."¹⁶ Its reality is more or less assumed. Like the laws of reason it cannot be proved.

Otto's argument, however, tends to be a cryptic argument for the divine reality. If one can be convinced that there is a unique capacity, written into the human constitution, to apprehend the numinous, it is not a long step to the conviction that there is something there to apprehend. There is a tendency, moreover, for Otto to beg the question, i.e., for his assumption concerning the numinous reality to influence his argument. In particular, he argues that the primitive man's sensing of the numinous in a natural object is somehow not a pure experience of the numinous. He makes a relatively sharp distinction between an authentic experience of the numinous, and a "natural" experience, which is not numinous. This division, however, is made partly on a priori grounds. Thus, he argues for the uniqueness of the numinous category from the uniqueness of the apprehension of the numinous, but at the same time defends the uniqueness of the "feeling" by distinguishing between pseudo-numinous and really numinous feelings on relatively arbitrary grounds. Since this essay is not a philosophical one, it is impossible to go further into the

¹⁶Ibid., p. 11.

philosophical problems involved. However, the reality problem, with which Otto was concerned, is examined in the third section of this chapter.

The Understanding of the Numinous
and Its Relation to Worship

One of Otto's main contributions to this essay is to point out, and substantiate with examples, the peculiar dimensions of that experience which we now call the numinous. This writer agrees with Otto that some aspect of the numinous is both central to religion and to worship. But in seeking to understand the nature of the psychological processes of worship, some further examination of the "feeling of the numinous" is necessary. Otto's classification of the experience is not altogether satisfying. His divisions of the numinous feeling tend to run into each other. In any description of a "feeling" experience such as he describes, there are at least two elements, a perceptive one and a reactive one. In the feeling described by Otto, there is on the one hand, the nature of the object of the feeling, as it is apprehended by the person. On the other hand, there is the subjective reaction to that nature. The "shuddering," for example, is part of the subjective reaction, while the sense that the object is "absolutely unapproachable" is a description of the nature of the object.

At the risk of oversimplification, it seems to make most sense to look at the two parts separately. The elements which seem to be central to the object which we experience as numinous are those of absolute mystery and absolute power. The reaction to the object, as Otto points out, is an ambivalent one--the person is both in dread, and yet fascinated.

Otto describes the mysterious element in the numinous object as mysterium. The numinous object is experienced as uncanny, "wholly other"--so different from ordinary things or situations as to defy comprehension. Otto, however, goes too far in stating that for an experience to be numinous, its object must be,

beyond our apprehension and comprehension, not only because ~~our~~ knowledge has certain irremovable limits, but because in it we come upon something inherently 'wholly other', whose kind and character are incommensurable with our own . . .¹⁷

This statement is a philosophical statement. The "feeling" as such cannot distinguish between that which is "inherently" different and that which is only so different that we cannot fit it within our mental framework. For an experience to have the quality of numinosity, the object must be experienced as sufficiently beyond our grasp so that it seems totally incomprehensible. But it need not be so in terms of ultimate reality.

¹⁷Ibid., p. 28.

The second element which is apprehended in the object of numinous experience is that of overpoweringness. The object is seen as being totally powerful, beyond our ability to respond or control. Again, for an experience to be numinous, the power does not have to be "really" absolute, but does need to be experienced as absolute, or nearly so. These two characters together make up the essential nature of the object experienced as numinous.

The other half of the experience of the numinous is the subjective response. This subjective response is a kind of mingled dread and fascination, in the face of this total mystery and power. One of the central tasks of growing up for human beings is to learn to comprehend and to control their world. It may be that the feeling of the numinous draws its peculiar quality from infancy, when the whole world was, or seemed to be, both totally mysterious and totally powerful, and could be both the source of warm comfort and cold terror. At any rate, the "feeling" involves ambivalence. If one is confronted with something which is totally mysterious and powerful, ambivalence seems to be a natural reaction. The power and mystery combined posed a potential threat. When the object is mysterious, one can never know whether or not to be afraid. The perceived quality of the object of the numinous experience seems to vary, so that sometimes the dread is

uppermost, sometimes the fascination. But both are potentially present.

If this analysis is correct, it is impossible to uphold completely Otto's point about the uniqueness of the numinous. It is difficult to see how this stance could be maintained completely without the a priori assumptions which Otto imposes on his material. The differentiation of the experience from similar experiences has some justification, but only a prior assumption can maintain that the object is absolutely unique.

On the basis of this analysis, however, it can be seen that numinosity is an essential characteristic of the gods men worship. This writer agrees with Otto that the numinous is central to worship. The activity of worship only seems to make sense to the extent that the gods are mysterious and powerful. Theologically speaking, i.e., on the basis of faith in the Christian God, the numinous is an essential element in worship because God is both ultimately mysterious and ultimately powerful, and worship which does not recognize this tends to worship a false, i.e., inadequate, kind of God. This fact is usually recognized by books on worship.

It is, however, the element of ambivalence, the sense that contact with God is dreadful and inspires trembling, that is usually missing from discussions of

of worship. We are indebted to Otto for reminding us of the fact of that side of the experience of the numinous. The fact that confrontation with the deity has this side is easily documented from many sources, as Otto does, in fact, document it. Yet theological and liturgical discussions of worship have little to say about the negative dimensions of the experience of the numinous. This is true even of works which deal extensively in the psychology of prayer and worship, such as Friedrich Heiler's Prayer and Evelyn Underhill's Worship, both classics in the field.¹⁸ Both of them speak of the sense of the Holy, of awe before the transcendent and numinous God, but this seems to be more a kind of reverence before the unimaginable greatness and mystery of God than any sense that the worshiper might feel dread or trembling in God's presence.

Heiler has almost nothing to say about the daunting aspect of contact with God, except for a passing reference to the danger inherent in the primitive man's "mana."¹⁹ He is quite open about the expression of emotion in prayer, and feels that the ritual hardening of spontaneity in

¹⁸Friedrich Heiler, Prayer: A Study in the History and Psychology of Religion, trans. Samuel McComb (New York: Oxford University Press, 1958), originally published, 1932. Evelyn Underhill, Worship (New York: Harper and Row, Publishers, 1936), Harper Torchbook Edition.

¹⁹Heiler, op. cit., p. 54. ✓

prayer is perhaps the greatest danger to true prayer. But in his long and thorough discussion, there is little hint that prayer might be frightening or daunting.

Evelyn Underhill sums up what seems to be the general attitude of writers on worship toward the numinous. She speaks of the "unearthly element, this awestruck and creaturely sense of the Holy and Immortal," and mentions the sense of awe in describing the worship of the various Christian traditions. But in the passage just quoted, she goes on to say,

It is true that throughout the history of religion there has always been a mingling of motives; fear and anxiety, over against the all-powerful Unknown, expressed in propitiation and demand, . . . But as the genuine religious impulse becomes dominant, adoration more and more takes charge.²⁰

Fear of God, for Underhill, seems to be something other than genuine religious impulse.

Paul Tillich captures something of the negative side of the numinous when he says in The Shaking of the Foundations,

A god whom we can easily bear, a god from whom we do not have to hide, a god whom we do not hate in moments, a god whose destruction we never desire, is not God at all, and has no reality.²¹

²⁰Underhill, op. cit., p. 9. Italics added.

²¹Paul Tillich, The Shaking of the Foundations (New York: Charles Scribner's Sons, 1948), p. 42.

... This reluctance to deal with the negative aspect of the numinous undoubtedly has many roots. The Freudian interpretation of ritual, discussed in Chapter IV, offers a reason--that the numinous is unconsciously perceived as so dangerous that even the idea of hating or fearing God cannot be admitted to consciousness. But even if we do not go so far as this, it is clear that religious books on worship make the unexamined assumption that since God loves us, as Christians our response to God should always be a positive one. Negative responses to God are recognized as existing, but placed in the category of primitive, non-genuine, or sinful. As the "genuine religious impulse" becomes dominant, it is assumed that these feelings will be overcome by positive feeling.

The Numinous and the Unconscious

Otto gives a kind of cryptic argument for the reality of God by his argument for the uniqueness of the numinous experience. But the modern concept of the Unconscious provides a possible explanation for the presence of the numinous experience, without the "need" to postulate God. If, as has been argued above, the "numinous feeling" is a natural reaction to that which is experienced as totally mysterious and powerful, the contents of the unconscious mind could, psychologically speaking, provide the source for numinous experience. Modern depth

psychology testifies to people's experience of the unconscious as both totally mysterious and powerful. Freudian theory postulates that impulses and ideas are repressed into the unconscious precisely because they are perceived as being powerful and threatening, and, once repressed, become mysterious, because the conscious mind cannot comprehend them. When they threaten to break into consciousness, they are experienced as something alien and foreign, and incapable of comprehension. This theory raises sharply the question of the divine nature of the object of the numinous experience.

While many psychologists, particularly of a Freudian persuasion, see unconscious motivation as important in worship and ritual, as discussed in Chapter IV, Carl Jung, speaking from a psychological perspective, identifies the Unconscious with the numinous.²² He is relatively alone in this respect. Even writers from a religious perspective who make a strong point of unconscious factors in worship make little reference to Otto or the numinous.²³

²²Carl G. Jung, Psychology and Religion: West and East (Vol. XI of The Collected Works of C. G. Jung; New York: Pantheon Books, 1958):

²³For example, R. S. Lee, Psychology and Worship (New York: Philosophical Library, 1956), or Joseph A. Erickson, "The Imagery and Symbolism of the Holy Eucharist in Pastoral Counseling" (Unpublished Doctoral Dissertation, Southern California School of Theology at Claremont, 1965).

Jung sees the source of numinous feelings in man's relation to the Unconscious. In his well-known definition of religion he says,

Religion . . . is a careful and scrupulous observation of what Rudolf Otto aptly terms the numinosum, that is, a dynamic agency or effect not caused by an arbitrary act of will . . . a careful consideration and observation of certain dynamic factors that are conceived of as "powers": spirits, daemons, gods, laws, ideas, ideals, or whatever name man has given to such factors in his world as he has found powerful, dangerous, or helpful enough to be taken into careful consideration, or grand, beautiful, and meaningful enough to be devoutly worshipped and loved.²⁴

As Jung makes clear, he is speaking as a psychologist, not a theologian, so he is not pronouncing on the reality of God as such. What he does rather is to point out the numinous quality of the contents of the Unconscious.

It would be a regrettable mistake if anybody should take my observations as a kind of proof of the existence of God. They prove only the existence of an archetypal God-image, which to my mind is the most that we can assert about God psychologically. . . . And since experience of this archetype has the quality of numinosity, often in a very high degree, it comes into the category of religious experiences.²⁵

Jung's developed view both of religion and of the numinous are dependent upon the basic framework of his psychology, in which the Collective Unconscious, and particularly the "God" archetype, fulfills a God-like

²⁴Jung, op. cit., p. 7 f.

²⁵Ibid., p. 58 f.

function. But his phenomenological observations are not dependent upon his theory. For Jung's patients, the symbolic contents of their dreams have the same numinous quality which Otto describes--mysterious and uncanny, powerful, with the same capacity both to daunt and to fascinate. While other psychologists and psychiatrists do not usually make this explicit identification, clinical reports from numerous sources show the existence of similar feelings toward the manifestations of unconscious contents to those Jung describes.

If we regard the capacity to have "numinous feelings" as a part of natural human capacity, rather than as a supernatural faculty, as Otto regards it, the numinosity of unconscious contents is reasonable. Because they come from unconscious sources, they appear as mysterious and beyond our comprehension. They seem to come from "without," and yet have no perceptible source. At the same time, they are realistically perceived as having a threatening power and life of their own, beyond the power of the conscious mind to control them. And their dual quality of being both frightening and attractive is a psychiatric commonplace.

Mircea Eliade, in contradiction to Jung, makes a clear distinction between the realm of the "sacred" and

the unconscious.²⁶ He speaks as a historian of religions, and, like Jung, begins his work by citing Otto. But he takes a different perspective. He says, "We propose to present the phenomenon of the sacred in all its complexity, and not only in so far as it is irrational."²⁷ Eliade, then, is not so much looking at the numinous in its numinosity, but as the "sacred," a dimension of life which has its numinous dimension in Otto's sense, but also is seen as broader than the "numinous" proper. In Eliade's interpretation, the sacred is the realm of supernatural reality, the 'really real.' The sacred provides the universal anchoring point for our existence in time and space. Eliade's theory of the function of rites is discussed in Chapter IV. What is germane here is that for him, religious man sees the sacred as something other and apart from "ordinary experience." The sacred is paradigmatic for life, in that, for the religious man, it provides the fixed point for the immediate, the framework into which the events and activities of daily life can be, and need to be, placed.

He argues that, while the "contents and structures

²⁶ Mircea Eliade, The Sacred and the Profane: The Nature of Religion (New York: Harper and Row, Publishers, 1959).

²⁷ Ibid., p. 10.

of the unconscious exhibit astonishing similarities to mythological images and figures," there is a real difference between them. "The unconscious has a religious aura." But the "private mythologies" are only private, and so lose the full dimension of sacred, religious, symbols, which are universal.²⁸

The contrast between Jung and Eliade is less than it appears. Eliade is looking at the total framework of religion rather than the psychic dimension. And for Jung, the Collective Unconscious is both 'really real' and universal. Archetypal images serve their function for the psyche, according to Jung, because they are universal. The role of the sacred or numinous plays a very similar role in the views of Jung and Eliade. The main difference is that Eliade sees the sacred as being "outside," while for Jung it is "inside." But even this is only a partial contrast. For Jung, the Collective Unconscious bridges the gap between "inside" and "outside," so that there is no sharp line of demarcation between them. The contents of the unconscious, for Jung, are experienced as coming from outside--from the not-self.

As Jung points out, his analysis does not beg the question of the ontological reality of God. Paul Pruyser

²⁸ Ibid., p. 209 ff.

has a helpful discussion of the numinous in this regard.²⁹ He draws upon the thought of William James, who suggests that the "subconscious self" is the point of contact between the individual and the "something more." That is, the numinous quality of the unconscious part of the psyche is not a denial of the reality of God, but the bridge between God and man. Pruyser uses the analogy of a screen-- a veil which is cast between God and man, erected to protect man from the "'something more' which we fear and affirm." On this screen, man projects whatever images and symbols he can imagine. But at the same time, behind this screen is the other side. "James' 'more,' Otto's numen, Tillich's ultimate, Schopenhauer's Will, Allah, Jehovah, the Trinity, and 'it' are all busy revealing (and concealing) themselves by projecting pictures on the other side of the screen."³⁰ In other words, the unconscious is not a substitute for the numinous reality of God, but rather the numinous meeting ground between God and man.

This chapter, then, makes several points. First of all, the numinous, i.e., the irrational dimensions of mysterium tremendum and fascinans must be considered

²⁹Paul W. Pruyser, A Dynamic Psychology of Religion (New York: Harper & Row, Publishers, 1968).

³⁰Ibid., p. 338 f.

in a central way in a discussion of worship. Second, that an important, and neglected aspect of the numinous, namely its daunting, dreadful, quality must be taken into account along with its more pleasant side. Third, unconscious dimensions of psychic life play an important role in religious experience, as the particular locale of the numinous, and therefore also play an important role in worship.

CHAPTER IV

THE FUNCTIONS OF RELIGIOUS RITES

In this discussion it is important to keep in mind the distinction drawn in the introduction between "rites" and "ritual." As the terms are used here, "rites" refers to the actual acts of worship; "ritual" refers to the particular quality of rites insofar as they are patterned and/or symbolic. The "function of the rite," then, is that which the action is designed to accomplish. The "function of ritual" is the part played in achieving the purpose of the rite by the fact that it is symbolic and/or patterned. The two functions are, of course, closely related. Many of the functions of rites are possible because of the ritual; conversely, the particular nature of ritual exists because it is particularly well suited to carrying out the stated or unstated functions of the rite. But to avoid confusion the two are analyzed separately.

The term "rite" and its antecedents have had a specifically religious meaning as far back as the Latin ritus. However, the similarities noted between religious

rites and other actions, both of a public and a private nature, have led to a wider use of the term "ritual." The phenomenon of patterned forms of social behavior has been fruitfully investigated. This investigation has extended even to the animal kingdom.¹

The Subjective-Objective Problem

One of the most common distinctions drawn in the study of worship is that between "subjective" and "objective." The classical statement of the difference is that of J. B. Pratt in The Religious Consciousness.

In the two preceeding chapters I have had occasion more than once to distinguish between two types of worship, one of which aims at making some kind of effect upon the Deity or in some way communicating with him, while the other seeks only to induce some desired mood or belief or attitude in the mind of the worshiper. The former of these types I shall refer to, for the sake of brevity, as objective worship, and the latter I shall call subjective worship.²

This distinction, while valuable, has become so ambiguous in its use that it is best to avoid the terms altogether. Paul Hoon points out the confusion in the use of the terms, and proposes a proper use of the terms, Christologically

¹See Konrad Lorenz, On Aggression, Tr. Marjorie Latzke (London: Methuen & Co., Ltd., 1967), and Donald R. Cutler, ed., The Religious Situation: 1968 (Boston: Beacon Press, 1968), Chapter 19, "Ritual".

²James B Pratt, The Religious Consciousness: A Psychological Study (New York: Macmillan Company, 1920), p. 290.

based--a distinction between the objective nature of worship, determined by God's prior action, and the subjective, determined by man's response.³ Since this distinction is primarily a theological one, it is not particularly useful for this inquiry.

There are at least three different dimensions or polarities, all of which have been referred to by the slippery terms "subjective" and "objective." The first distinction is that between the emotional and the cognitive. The second is that between what might, for want of better terms, be called "inside" and "outside," that is, between worship centered upon what is going on within the worshiper and worship centered upon God. The third distinction is between "expressive" and "instrumental."

The first meaning of the terms "subjective" and "objective" is that which is often meant by those who urge that "worship should be objective," meaning that worship should not contain too much emotion. In this distinction, objectivity and subjectivity are qualities of the expression, not differing elements of function. "Subjective language," for example, is seen as language which expresses emotion; "objective language" is language which states the

³Paul B. Hoon, "Subjectivity and Objectivity in Public Worship," Union Seminary Quarterly Review, XIX, 3, p. 199 ff.

facts or situation in relatively unemotional manner. Hoon says, with considerable justification,

. . . the spleen with which some proponents of objectivity equate subjectivity with emotion . . . and then damn it, probably reveals a fear of emotion, and an importation, likely unconscious, of unresolved anxieties into the liturgical conversation.⁴

Since this distinction is of a different order from the other two, it will not be dealt with further.

The distinction between "inside" and "outside" is what Pratt meant by his use of "subjective" and "objective." An "outside" view of the functions of rites looks at rites primarily as actions taken with reference to divine powers. In this kind of approach, for example, the purpose of worship may be seen as "to glorify God," or the rite may be seen as a means through which God acts upon and toward the worshiper. The central action going on and purpose being carried out is a transaction between the worshiper and an outside reality. The concept of the sacrament as an effective means of grace is an "outside" concept, as is the concept of Bible reading and preaching as the "Word of God." The "inside" view of function, on the other hand, sees the primary action going on within the individual or the congregation. The divine reference may be present, but it is the framework or setting within

⁴Ibid., p. 202.

which the individual or congregation achieves goals of inner integration, mobilization, illumination, and so on.

If this distinction is made sharply, it becomes a distinction between a naturalistic and a supernaturalistic concept of religion. But it can also be a matter of emphasis. The liturgiologist who primarily thinks of worship as the "glorification of God" or as a sacramental means of grace, at the same time is aware that worship is also "impressive," i.e., is designed to evoke something in the worshiper. The Roman Catholic who emphasizes the miracle of the Mass also knows the importance of "meditation." And conversely, Pratt and others have pointed out that the "subjective" effects of worship do not occur as effectively if the "objective" supernatural reference is lost.⁵ Views of the functions of rites tend, however, to emphasize one or the other aspect.

The third distinction is that between "instrumental" and "expressive." Here the distinction is between rites as a way of accomplishing something, of changing something, in ourselves, the world, or the divine sphere, and rites as a means of expressing something for the sake of expression. Suzanne Langer is a strong exponent of the expressive function of rites. "Ritual," she says, "is not

⁵Pratt, op. cit., p. 299 ff.

prescribed for a practical purpose, not even that of social solidarity."⁶

Ritual is a symbolic transformation of experience that no other medium can adequately express. . . . Empirically senseless, [ritual acts] are none the less important and justified when we regard them as symbolic presentations rather than practical measures.⁷

Langer, oddly, uses Freud's analysis of ritual as evidence of this, arguing that the compulsiveness of ritual acts shows that they are not instrumental. She does, of course, recognize that ritual acts can have instrumental purposes, but sees the expressive function as primary. She also sees an instrumental value in the very expressivity, since the process of "symbolic transformation" which gives rise to ritual expression has the function of "orientation," in the sense of giving overall meaning to our daily life.⁸

The distinction between instrumental and expressive, like that between "inside" and "outside," is not an absolute one. The expressive and the instrumental become closely related in practice. The famous remark of von Hügel to the effect that "I kiss my child because I love him, and

⁶Suzanne K. Langer, Philosophy in a New Key: A Study in the Symbolism of Reason, Rite, and Art (New York: The New American Library, 1942 & 1951), p. 51.

⁷Ibid., p. 52.

⁸Ibid., p. 242.

also in order to love him," is often quoted in this context.

The earlier discussion of the multiplicity of worship can keep us from regarding any one function of ritual acts as exclusive. Many writers deal with several different functions. But the various functions of worship fall into categories on the basis of the above distinctions.

Positive Functions of Religious Rites

Expressive functions

Expressive functions have an inside and an outside dimension. The worshiper may sing a hymn because he feels joyful, and wants to express his joy; or he may sing a Gloria in order to glorify God. But in either case, the main purpose is to bring into some form of external expression the feelings, beliefs, desires, or aspirations of the worshiper. Langer sees ritual as springing first from the desire to express, which then becomes a way of expressing a general attitude, and finally leads to its instrumental use.

Undoubtedly the first outward show of sacred emotions is purely self-expressive, an unconscious issue of feelings into shouting and prancing or rolling on the earth, like a baby's tantrum; but soon the outburst becomes a habitual reaction and is used to demonstrate, rather than to relieve, the feelings of individuals. . . . With the formalization of overt behavior in the presence of the sacred objects, we come into the field of ritual. . . . Ritual

"expresses feelings" in the logical rather than the physiological sense. . . . A rite regularly performed is the constant reiteration of sentiments toward "first and last things"; . . . a disciplined rehearsal of "right attitudes."⁹

The religious writers on worship usually speak of adoration (which is largely an expressive function) as the heart of worship, although the hardest part of worship to put into practice. Heiler writes:

All prayer is originally the immediate expression of upspringing emotions, of deeply moving religious experiences. The common prayer of public worship is also originally . . . the fervent necessary utterance of the common religious experiences of a group closely bound together. . . . This common experience [of the early Church] spontaneously urges to expression in prayer just as every emotional religious experience of an individual longs for relief through prayer.¹⁰

Underhill speaks of the "disinterested delight" in God as the perfection of worship.¹¹

While expression in worship has value in itself, the instrumental value of expression is also evident. As Langer points out, socially patterned expression has a different flavor from individual expression, and the practice of expression in rites carries with it the idea of strengthening and confirming in the worshiper the

⁹Ibid., p. 133 f.

¹⁰Heiler, op. cit., p. 305.

¹¹Underhill, op. cit., p. 5.

feeling he is expressing. Yet, this being said, expression for its own sake in religious rites should not be undervalued as a valid function.

Outside-Instrumental Functions.

When we turn to the "outside" instrumental functions of rites, i.e., those which seek to effect a goal in terms of a transaction with the outside, the most direct form is that of rites designed to propitiate, bargain with, or please the deity into granting favors. In the modern mind this function is relegated to the darkness of primitive cultures, although anthropological and psychological study has shown that it is neither so primary in primitive cultures nor so absent from modern rites as is often thought. The rite as a way of pleasing God into granting something has existed in the past, and continues to exist. The persistence in contemporary worshipers of an underground level of the primitive "bargaining" with God should be recognized.

In Christian theology the function of worshiping in order to please God continues, but is spiritualized. Offering rites to God is no longer conceived of as a way of getting God to favor us. The proper offering to God is seen, not in the ritual act itself, but in the action of the heart and soul which is expressed through the rite. (Roman Catholic sacramental theology is perhaps an

exception.) In the developed theology of worship, man's offering of adoration and praise is seen as a proper motive in itself, indeed, often as the central function of public worship. " . . . accept this our sacrifice of praise and thanksgiving . . . "12 "'I come to seek God because I need him,' may be an adequate formula for prayer. 'I come to adore his splendour, and fling myself and all that I have at His feet,' is the only possible formula for worship."13

The emphasis of Christian theology on the priority of God's action in salvation centers attention upon another instrumental function of rites--that of providing ways in which the deity grants grace to the worshiper. The primary theological expression of this function has been in the theology of sacraments. Protestant theology is somewhat ambiguous on this point. While classical Protestant theology is clear about God's priority, yet its suspicion of anything that tends toward a magical view of rites (which would negate the necessity for appropriate human attitudes) tends to weaken the emphasis on God's action in worship. In this theology, God does indeed act in a real way in the Word and Sacrament, but

¹²The Book of Common Prayer (New York: The Church Pension Fund, 1928), p. 81.

¹³Underhill, op. cit., p. 9.

since the Word is mediated through human vessels the sense of the priority of God's action in worship tends to be less than in Catholic theology and worship. Thus Pratt can say with considerable truth, "Nearly all the details of the Protestant service, then, and the service as a whole, are planned out with the deliberate purpose of producing certain psychological effects upon the congregation."¹⁴

Sacramental theology holds that the sacraments in some way are effective means of grace beyond the "subjective" effect which they have on the worshiper. Thus Underhill says:

. . . from the point of view of cultus, symbols represent and suggest, whilst sacraments work. Effective action is essential to them; and this action is from God to man, not from man to God. . . . A valid sacrament . . . always leaves the situation different from what it was before.¹⁵

Jung describes the Roman Catholic theology of the Mass in "Transformation Symbols in the Mass":

. . . the sacrificial act is not performed by the priest, but by Christ himself. The agent of transformation is nothing less than the divine will working through Christ.

From the human point of view, gifts are offered to God at the altar. . . . But from the point of

¹⁴Pratt, op. cit., p. 302.

¹⁵Underhill, op. cit., p. 43.

view of the divine, this anthropomorphic action is only the outer shell or husk in which what is really happening is not a human action at all but a divine event.¹⁶

Another instrumental view which centers the action in terms of the "outside" is that of Eliade. Since for the religious man the realm of the sacred is the realm of the real, "the man of the archaic societies tends to live as much as possible in the sacred or in close proximity to consecrated objects."¹⁷ Rites, for Eliade, are seen basically as providing ways in which man can live in, or in relation to, the sacred. Rites provide means for relating ordinary life to the framework of sacred life. So, for example, primitive man builds his house at the "axis of the world," constructing it in a way which reproduces the work of the gods in constructing the cosmos out of chaos.¹⁸ Or, to take another example:

The religious festival is the reactualization of a primordial event, of a sacred history in which the actors are the gods or semidivine beings. . . . The religious experience of the festival . . . enables man periodically to live in the presence of the gods.¹⁹

The ritual, then, for Eliade, takes a part of ordinary life and sacralizes it, providing the sacred

¹⁶Jung, op. cit., pp. 215, 248.

¹⁷Eliade, op. cit., p. 12.

¹⁸Ibid., Chapter I.

¹⁹Ibid., p. 105.

framework which gives orientation and meaning to the whole of life. Underhill strikes something of the same note when she says, ". . . rituals and ceremonies common to almost every creed . . . express the deep human conviction that none of the serial events and experiences of human life are rightly met, unless brought into relation with the Transcendent."²⁰

Moving along the continuum from "outside" to "inside," and speaking from quite a different perspective, Langer makes a strikingly similar point about rites, with, however, a less realistic view of the sacred. She says that rituals and symbols provide an orientation, an anchorage, in relation to which the changes and flux of life become meaningful.

[Man] . . . can adapt himself somehow to anything his imagination can cope with; but he cannot deal with Chaos. Because his characteristic function and highest asset is conception, his greatest fright is to meet what he cannot construe--the "uncanny." . . . Therefore our most important assets are always the symbols of our general orientation in nature, on the earth, in society, and in what we are doing. . . . Consequently, in primitive society, a daily ritual is incorporated in common activities, in eating, washing, firemaking, etc., as well as in pure ceremonial.²¹

Inside-Instrumental Functions

In dealing with "inside" instrumental functions of

²⁰Underhill, op. cit., p. 12.

²¹Langer, op. cit., p. 241 f.

rites, the religious writers have relatively little to say, in spite of the obvious importance of this factor in determining the actual forms of worship. This reluctance has several reasons. In the first place, the writers are concerned to stress the reality and the action of God. Therefore, attention to the "human" elements in worship which have an effect on the worshiper are less emphasized, lest worship seem to become an exercise in autosuggestion. In the second place, the threat of "manipulation" is always present. Worship which seeks to "make an effect" on the worshiper is tainted with insincerity. To this is added the tendency, alluded to earlier, to mistrust the emotional.

Yet at the same time, these writers do recognize the "impressive" function of worship. E. R. Micklem points to the capacity, already mentioned, of the expression of emotion to strengthen that emotion.

Where there is high value in the object of regard, where there is value to the worshipper in the recognition of worth, there is sound reason for such specific expression of regard as will arouse or intensify the emotion which accompanies that recognition. . . . Expression, when it really represents the orientation of the personality, is never 'mere' expression, but is always at the same time a factor in the consolidation of the personality.²²

²²E. R. Micklem, Our Approach to God: A Study in Public Worship (London: Hodder & Stoughton, Ltd., 1934), p. 21 f.

Heiler says:

Congregational prayer is not only the expression of the collective religious experience, it contributes to the mutual edification of the members of the congregation. "Edification" is the awakening, intensification, and vitalization of the religious feelings, moods, and volitional tendencies.²³

Underhill makes much the same point:

Cultus has its suggestive and reflex importance; in that it tends to evoke and stabilize the mental and emotional state which it is meant to express. . . . Hence, symbolic gestures, verbal formulas, and sacramental acts . . . are--when used and valued rightly--impressive as well as expressive in effect. . . .

Ritual tends by means of appropriate sounds and gestures to provoke the repetition of a given religious attitude which can be shared by all taking part in the rite.²⁴

Allied to the "impressive" function of rites is the pedagogic function. Heiler says, "The prayer of the congregation is meant to lift the individual to a higher stage of devotion."²⁵ F. H. Brabant says, "Liturgy not only expresses what we feel; it also teaches us what we ought to feel."²⁶

²³Heiler, op. cit., p. 305.

²⁴Underhill, op. cit., pp. 26, 32.

²⁵Heiler, op. cit., p. 306.

²⁶F. H. Brabant, "Worship in General," Liturgy and Worship, W. K. Lowther Clarke, editor (London: S.P.C.K., 1950), p. 13.

Rites as a Protection Against the Unconscious

At this point most, if not all, of the classical theological functions of rites of worship have been mentioned. But another aspect of the functions of rites is rarely mentioned in the religious literature. This aspect is related to the negative aspect of the numinous discussed in Chapter III. It is that aspect of the function of rites which is to deal in some way with the negative or threatening nature of the object of worship.

The existence of primitive rites whose purpose was to ward off the threat from a spiritual power or spiritual powers is generally accepted. The psychoanalytic interpreters of rites stress this. On the other hand, some anthropologists do not stress the negative connotation of primitive rites. Arnold van Gennep in Rites of Passage sees the purpose of rites of passage, among which he includes rites of birth, initiation, marriage, and funerals, as being ". . . to insure a change of condition or a passage from one magico-religious or secular group to another."²⁷ His recognition of a negative or protective element in these rites is contained in the passage, ". . .

²⁷Arnold van Gennep, The Rites of Passage (Chicago: The University of Chicago Press, 1960), translated by M. B. Vizedom and G. L. Caffee, p. 11.

such changes of condition [from one place in society to another] do not occur without disturbing the life of society and the individual, and it is the function of rites of passage to reduce their harmful effects."²⁸ He does not specify the nature of the disturbance.

Eliade, whose work is more contemporary, seems to be implicitly arguing against the protective theory of rites. For him the sacred seems to be almost completely positive. His only suggestion in The Sacred and the Profane that there might be danger from the sacred is to say, ". . . by means of rites religious man can pass without danger from ordinary temporal duration to sacred time."²⁹ Like Gennep, he does not specify the nature of the danger.

The most thoroughgoing interpretation of the protective functions of rites comes from the psycho-analytic school. Sigmund Freud's work is familiar, and has been amplified and modified by others. Freud's analysis of primitive rites draws upon the anthropological researches of Herbert Spencer, J. C. Frazer, Wilhelm Wundt, Andrew Lang, E. B. Tylor, and Robertson Smith. His theory of ritual, however, is not primarily derived from

²⁸Ibid., p. 13.

²⁹Eliade, op. cit., p. 68.

their researches, but is drawn from his own psychological work, particularly in his analysis of obsessive and compulsive behavior.

Freud's first work which deals with religious ritual has no reference to anthropological data. It is "Obsessive Acts and Religious Practices," written in 1907.³⁰ This important article will be described in some detail, since it is more firmly founded on solid data and less speculative than Freud's later, more familiar, works. In this short article, he points out the resemblance between "what are called obsessive acts in neurotics and those religious observances by means of which the faithful give expression to their piety."³¹ The primary resemblance is in their patterned quality. In the religious ritual, the rules are usually spelled out; in the neurotic they are unwritten, but equally strict. Freud points out the resemblances in more detail. In both cases, he says, the omission of the rites results in anxiety; in both cases the acts are isolated from other activities; and in both cases the details are carried out with great conscientiousness. The surface difference between them--that

³⁰Sigmund Freud, "Obsessive Acts and Religious Practices," (Vol. II of the Collected Papers of Sigmund Freud; London: The Hogarth Press, 1924-1950), pp. 25-35.

³¹Ibid., p. 25.

religious rites are interpreted symbolically while neurotic ceremonials seem to have no meaning--is dispelled, according to Freud, by analytic investigation of the neurotic ceremonials, which reveals that they also have a detailed symbolism, only a hidden one.

Freud then goes on to suggest that religious rites, like neurotic ceremonials, express unconscious motivation:

The obsessive act serves to express unconscious motives and ideas. Here we seem to find a further departure from religious rites; . . . In all believers, however, the motives impelling them to religious practices are unknown, or are replaced in consciousness by others which are advanced in their stead.³²

Freud goes on to say that the analysis of obsessive acts shows that they rise from an unconscious sense of guilt, which has its origin in childhood, but which is "constantly revived by temptations." The temptations give rise to an anxious expectation of some kind of misfortune as a kind of punishment. "Thus," He says,

a ceremonial begins as an act of defense or security--as a protective measure. The protestations of the pious that they know they are miserable sinners in their hearts correspond to the sense of guilt of the obsessional neurotic; while the pious observances . . . with which they begin every act of the day, and especially every unusual undertaking, seem to have the significance of defensive and protective measures.³³

³² Ibid., p. 30 f.

³³ Ibid., p. 31.

Freud then analyzes the nature of the obsessional neurosis. Its basis is in the repression of the sexual impulse as a result of childhood experience. Because of the childhood experience the impulse is perceived as dangerous, but cannot be totally repressed, and is always threatening to break through into consciousness, or to actually lead to outward expression. "Thus the ceremonial and obsessive acts arise partly as a defense against temptation and partly as a protection against the misfortune expected."³⁴ But the obsessive ceremonial is more than a defense against the impulse or its punishment. It also effects a hidden gratification of the impulse. Its manifestations "always reproduce something of the identical pleasure they were designed to prevent."³⁵

He feels that religious rites have a similar cause, the suppression of impulses, though in the case of religion these are more "egoistic, antisocial" instincts, rather than primarily sexual ones. He sees the same mechanism--protection against temptation and against expected punishment--operating in them as in the neurotic ritual.

The seeming irrelevance of the ceremonial actions in both the neurosis and religious rituals are seen by

³⁴Ibid., p. 32.

³⁵Ibid.

Freud as caused by displacement. Because the actual idea in its raw form is unpleasant or frightening, the actions are displaced onto a symbolic substitute. He ascribes to displacement the tendency in religion for petty ceremonials to become exceedingly important. He notes that:

The element of compromise in those obsessive acts [i.e., the way in which the ceremonial both protects and also provides a gratification of the impulse] . . . is the feature least easy to find reproduced in corresponding religious observances. Yet here, too, one is reminded of this trait in the neurosis when one recalls how commonly all those acts which religion forbids--expressions of the instincts it represses--are yet committed precisely in the name of, and ostensibly in the cause of, religion.³⁶

(He found a specific parallel for this feature of neurosis in his later works.)

He sums up:

In view of these resemblances and analogies one might venture to regard the obsessional neurosis as a pathological counter-part to the formation of a religion, to describe this neurosis as a private religious system, and religion as a universal obsessional neurosis.³⁷

In Totem and Taboo (1918), Freud moves forward from these observations, drawing upon data from the anthropologists of his time concerning the structures of totem and taboo, particularly the incest taboo, in

³⁶Ibid., p. 34.

³⁷Ibid.

primitive societies.³⁸ He summarizes the correspondence between taboo customs and obsessive neurosis as follows:

1. In the lack of motivation of the commandments,
2. in their enforcement through an inner need,
3. in their capacity of displacement and the danger of contagion from what is prohibited,
4. and in the causation of ceremonial actions and commandments which emanate from the forbidden.³⁹

He derives the origin of taboo from unconscious impulses, both sexual and hostile, which are repressed, and which lead to the proscriptions regarding the taboo object or situation. In the latter part of the book, Freud becomes more specific in his theory, particularly regarding the totem customs. The clan, he says, regards itself as descended from the totem animal, which is carefully protected from harm. However, on certain occasions, the totem animal itself is killed and eaten. Here Freud finds the correspondence in religion to the impulse gratification element in neurosis which he was seeking in his earlier article.

Freud's almost mythological thesis to explain these phenomena is well known. The primitive horde of sons who desire their father's power and his possession of the females, band together and kill the father. In

³⁸Sigmund Freud, Totem and Taboo: Resemblances between the Psychic Lives of Savages and Neurotics, Tr. A. A. Brill (New York: Vintage Books, 1918).

³⁹Ibid., p. 40.

remorse, as well as fear of the dead father's retaliation, the totem-taboo structure is set up, whereby the totem animal, who represents the father, is revered and protected, and the females of the tribe are protected from the sexual desires of the males. Thus the sons are protected from the wrath of the father, and from the impulses which gave rise to the crime. Yet every so often, by the provisions of the ritual, the very proscribed actions are permitted in the periodic totem feast. Freud thus finds the Oedipal situation, which is so important in neurosis, also at the heart of religion. In Moses and Monotheism, which was written late in Freud's life, he carries his analysis to Judaism and Christianity, with the same Oedipal theme, but does not add much to the discussion of religious ritual. He does, however, note the resemblance between the Holy Communion and the totem feast.⁴⁰

Theodor Reik, a disciple of Freud, follows up Freud's thesis in the analysis of other religious rituals in Ritual, and applies the same kind of analysis to dogma in Dogma and Compulsion.⁴¹ In Ritual he analyzes the

⁴⁰Sigmund Freud, Moses and Monotheism, Tr. Katherine Jones (New York: Vintage Books, 1939), p. 106.

⁴¹Theodor Reik, Ritual: Psycho-Analytic Studies, Tr. by Douglas Bryan (New York: Farrar, Straus, and Company, Inc., 1946); Dogma and Compulsion: Psycho-analytic Studies of Religion and Myths, Tr. by Bernard Miall (New York: International Universities Press, 1951).

primitive custom of couvade (the protective and confining treatment of an infant's father after birth), primitive puberty rites, and several aspects of Jewish ritual--the Kol Nidre and the shofar. He finds in these assorted phenomena the same kind of features which Freud found in other religious phenomena--proscriptions and rituals which both protect against and express dangerous desires, whose real motivation is hidden by symbolic displacement. Freud's oedipal theory is dominant in Reik's interpretation. While Reik provides additional data, his theory does not add anything significant to that of Freud.

With few exceptions, religious writers on ritual write as if Freud had never lived. Yet Freud's interpretations of ritual are sufficiently well attested that they need to be dealt with. The almost mythical and fanciful interpretations of Freud's later works, as well as his general dismissal of religion as an illusion and his emphasis on the pathological, make it easy to avoid dealing with the facts which he points out. The basic similarities between religious ritual and neurotic behavior are still a fact--the separation of the religious rite from the rest of daily life, the importance of detail, and the symbolic nature of the ritual actions. It is a tempting argument to say that these things, particularly the isolation and the exaggerated importance of details, are perversions of

true ritual worship, and there is some truth in this argument. Yet, particularly where the question is not what ought to be in worship but how people actually do worship, we cannot simply dismiss these "aberrations" as unworthy of consideration. The occasional obsessive member of an Altar Guild can be dismissed as neurotic. But the real discomfort on the part of numbers of relatively normal parishioners over small variations in accustomed ritual in worship, easily observed by any clergyman who makes liturgical changes, cannot be so lightly dismissed.

Chapter V will discuss further the significance of the parallels which Freud draws, but some preliminary remarks are in order here. The correspondence between neurotic ceremonials and aspects of religious ritual does not prove that all religious rituals are neurotic in nature. What it does give evidence for is that similar processes occur in both. The important elements in Freud's interpretation for the discussion are: 1. the presence of ambivalent factors, often unconscious, 2. the use of symbolic means of expressing these factors in a hidden way, 3. fixed, invariable, patterns of behavior as a protective device.

One of the few religious writers who have taken Freud seriously in regard to worship is R. S. Lee, an

Anglican.⁴² Lee's psychological viewpoint is basically Freudian. He admits the processes which Freud describes, and the expression of unconscious dynamic factors in worship. Some of this expression he regards as valuable, e.g., the nurturing element in the Holy Communion.⁴³ But he tends to divide worship into a good kind and a bad kind. The bad kind is that in which unconscious psychological conflicts are inserted into worship.

He speaks of the "imperfect use" of symbols and ritual, by "divided personalities . . . with strong unconscious complexes," and indicates that this is bad, since it tends both to overload "those aspects which are more readily associated with dominant unconscious complexes, namely, guilt, expiation, sensuality, and the like," and also to "fix the division within the self instead of overcoming it."⁴⁴ He does, however, recognize symbolism in ritual as a way of expressing unconscious factors, avoiding sterility on the one hand and unrestrained emotionalism on the other. He says, "The healthy line of development is for reason and imagination to come to terms with each other."⁴⁵

⁴²R. S. Lee, Psychology and Worship (London: SCM Press, Ltd., 1955).

⁴³Ibid., Chapter VI.

⁴⁴Ibid., p. 55 f.

⁴⁵Ibid., p. 58.

His greatest fault is in simplicistically dividing the "good" use, as a way of expressing unconscious impulses, from the "bad" use, by neurotic people. He seems to be saying that ritual expression is good as long as it expresses unconflicted impulses and emotions, but is bad if it expresses conflicts. In speaking of the Holy Communion, he says:

In the sacrament strong and frequently unconscious psychological forces become attached to the historical element in it. This, of course, carries with it the usual danger that the unconscious factor may take charge and carry into the sacraments the conflicts and repressions which belong to it.⁴⁶

Rites as a Creative Solution of Conflict

The point of view which is dealt with in the previous section regards rites as the expression of unconscious conflicts and impulses. In general, however, these writers see this expression as neurotic. Freud sees ritual as a paradigm of religion as a whole and as a largely unsatisfactory solution, and hopes for the eventual disappearance both of religion and ritual. Lee wishes to have proper ritual, by which he means ritual which will express inner things, but not inner conflicts. Another group of writers, however, see ritual as a means of helping to solve conflicts.

⁴⁶Ibid., p. 99.

A hint of this idea is given by Freud. He says in Moses and Monotheism, "The illness [neurosis] may also be regarded as an attempt at cure, an endeavor to reconcile the divided Ego . . . with the rest and to unite it into a strong whole that will be fit to cope with the outer world."⁴⁷ This "coping" theory of mental illness has been expanded into a general theory by Karl Menninger and others.⁴⁸ By analogy, the rite is an attempt to solve the deep unconscious conflicts of the race. But Freud regards the possibility of accomplishing this unity on the individual level as very small. "But such an effort is rarely successful unless analytic help is sought, and even then not always."⁴⁹

For Carl Jung, however, religious rituals become a way of dealing with inner experience and conflicts with a greater chance of success than Freud gives them. He spells this out particularly in "Psychology and Religion" and in "Psychoanalysis and the Cure of Souls."⁵⁰ As

⁴⁷Moses and Monotheism, p. 97.

⁴⁸See Karl Menninger, The Vital Balance: The Life Process in Mental Health and Illness (New York: The Viking Press, 1963).

⁴⁹Moses and Monotheism, p. 97.

⁵⁰Both articles are in Psychology and Religion: West and East. "Psychology and Religion" is now published separately: Psychology and Religion (New Haven: Yale University Press, 1938).

background for Jung's approach, it should be pointed out that for Jung the Unconscious has a more ambivalent aspect than for Freud. For Freud the Unconscious is seen primarily as the source of impulses (which must be controlled in order for man to live in society) together with repressed material. It is not "bad" in itself, but is dangerous because the impulses are threatening to the personality, and would be in fact dangerous if allowed full rein.

For Jung, on the other hand, the unconscious includes not only impulses and repressions, but also the "Collective Unconscious." The archetypes of the Collective Unconscious are a powerful aid to the development of the self--to the process of "individuation." For Freud one needs to deal with the Unconscious in order to solve conflicts, and to come to rational terms with the impulsive life. For Jung one needs to deal with the Unconscious also, and more importantly, as a way of becoming a whole self. For him the depths of life are still threatening and can destroy; but at the same time they are necessary to the full potentiality of life.

Jung recognizes along with Freud the function of ritual as protecting against material from the Unconscious:

There are any amount of magical rites that exist for the sole purpose of erecting a defense against the unexpected, dangerous tendencies of

the unconscious. . . . Since the dawn of humanity there has been a marked tendency to limit this unruly and arbitrary "supernatural" influence by definite forms and laws. And this process has continued throughout history in the form of a multiplication of rites, institutions and beliefs.⁵¹

It has already been noted that Jung defines religion as a careful attention to the numinous, and that he, limiting himself to a psychological perspective, equates the numinous and the Unconscious. He says then,

That which is ordinarily called "religion" is a substitute to such an amazing degree that I ask myself seriously whether this kind of "religion," which I would prefer to call a creed, may not, after all have an important function in human society.⁵²

This function is to protect people from the full impact of the unconscious--"The substitute has the obvious purpose of replacing immediate experience by a choice of suitable symbols tricked out with an organized dogma and ritual."⁵³ Immediate experience is, for Jung, direct contact with the contents of the Unconscious. Dogma and ritual become ways of protecting people from this.

This idea of ritual as a protection against immediate religious experience is not limited to Jung.

Anton Boisen remarks:

⁵¹Psychology and Religion: West and East, p. 18 f.

⁵²Ibid., p. 43.

⁵³Ibid.

The presence of the protective devices with which organized religion is so encumbered means simply that the church is made up in large part of individuals who are trying to serve two masters and are thus not ready to meet the conditions of their fullest self-realization.⁵⁴

But having said that rituals are a substitute for immediate experience, Jung goes on to see this protection as a necessary and even desirable element in human life. Dealing with the Unconscious, he says, has the promise of a depth of experience. But the Unconscious at the same time has the potentiality of being totally overwhelming, both to the individual and to society.

In most people . . . there is a secret fear of the unknown "perils of the soul". . . . This fear is by no means unjustified; on the contrary, it is only too well founded. We can never be sure that a new idea will not seize either upon ourselves or upon our neighbors. . . . The fascination which is almost invariably connected with ideas of this sort produces a fanatical obsession, with the result that all dissenters, no matter how well meaning or reasonable they are, get burnt alive or have their heads cut off or are disposed of in masses by the more modern machine gun.⁵⁵

So this protective function is important, in that it provides a way of dealing with the numinous without being swallowed up by its power. This idea in regard to

⁵⁴Anton Boisen, The Exploration of the Inner World: A Study of Mental Disorder and Religious Experience (New York: Harper & Brothers, 1936), p. 174.

⁵⁵Jung, op. cit., p. 14. (These lectures were given in 1938, at the time of the Nazi takeover of Germany.)

ritual is not a new one. It has been noted that the ikonostasis in Orthodox churches is not designed to protect God from the people, but to protect the people from God. But Jung asserts that this concept is not just an antiquarian relic of primitivism, but a basic principle of religion as a whole.

In my profession I have encountered many people who have had immediate experience and who would not and could not submit to the authority of ecclesiastical decision. I had to go with them through the crises of passionate conflicts, through the panics of madness, through desperate confusions and depressions which were grotesque and terrible at the same time, so that I am fully aware of the extraordinary importance of dogma and ritual, at least as methods of mental hygiene.⁵⁶

The ritual and dogma are not just necessary protective devices, for Jung; they also provide a means by which the Unconscious can be dealt with. He repeats many times that Protestantism has a real problem because it has lost these forms.

Any sacral action, in whatever form, works like a vessel for receiving the contents of the unconscious. Puritan simplification has deprived Protestantism of just this means of acting on the unconscious.⁵⁷

.....

As already said, the Catholic Church has at her disposal ways and means which have served since older times to gather the lower, instinctual forces of

⁵⁶ Ibid., p. 43 f.

⁵⁷ Ibid., p. 350.

the psyche into symbols and in this way integrate them into the hierarchy of the spirit.⁵⁸

This loss by Protestantism, says Jung, is both a great risk and a great opportunity. The person who can give up the safeguards of the Church has the opportunity of immediate experience. Jung is relatively pessimistic about this possibility, at least without analysis. But at the same time he feels that the old religious symbols have lost their power for Western man, and suggests that new, "psychological," symbols are needed.

Seward Hiltner, drawing upon Jung and others, makes basically the same point.⁵⁹ Speaking of Jung, he says, "Depth in some degree without destruction; transcendence of superficiality without atavism and violence--these were Jung's ways of perceiving the proper function of religion."

Hiltner's basic point is that worship has precisely this paradoxical function of protected contact with God.

"Every form of worship . . . has some kind of intuitive recognition . . . that [the worshipers'] worship both lets them in on something and protects them from its full impact."

In "The Polysemia of the Lord's Supper," Hiltner carries this theme into an analysis of the Lord's Supper.

⁵⁸ Ibid., p. 352.

⁵⁹ Seward Hiltner, "The Paradoxical Basic Functions of Worship" (unpublished manuscript, Princeton Theological Seminary, October, 1965).

For Hiltner the Lord's Supper is not just a way of expressing the positive, proper, attitudes toward God and neighbor, but it also provides a way of gathering up the worshiper's ambivalence toward God. For example, he says,

The service as "eucharist" . . . receives, accepts, assimilates, and transforms all these questionings, resentments, ambiguities, and divided feelings about our human weakness, finitude, limitation, and even circumstance. . . . You will not go away devoid of resentment or bitterness--but you will more clearly acknowledge these as actual feelings, and be less ridden by them because you actually feel God's acknowledgement of their reality.⁶⁰

Joseph Erickson makes a similar point to that of Jung, in "The Imagery and Symbolism of the Holy Eucharist in Pastoral Counseling." His approach is more circumscribed, since he is only concerned with Eucharist as an aid in solving personality problems. His thesis is that:

. . . the sacrament of the Holy Eucharist affords the worshiper, particularly in the liturgically oriented Churches, an opportunity therapeutically to "act out" universal inner psychic conflicts which are of preoedipal, oedipal and identity natures.⁶¹

As can be seen from his thesis, Erickson speaks from a Freudian, not a Jungian point of view, and his subject matter limits him to looking at the therapeutic value

⁶⁰"The Polysemia of the Lord's Supper," p. 6 f.

⁶¹Erickson, op. cit., p. 13.

of the rite. For him the symbolic words and actions of the Eucharist enable persons to express and work through unconsciously what they cannot deal with consciously because of its frightening nature. "This symbolic expression of the unconscious impulse cannot usually become conscious and recognized; it is much too threatening to examine."⁶²

Conclusions

This extended summary of theories of the functions of rites of worship shows the great multiplicity of points of view. In light of the multiplicity of levels from which worship should be viewed, probably all of these functions are carried out to a greater or lesser extent. The purpose of this analysis in particular is to point to the one aspect of the function of rites which is almost universally ignored by liturgical writers, the "protective" function. This function does not exist for its own sake. Presumably if people wanted simply to be protected from contact with God, they could avoid worship altogether. Indeed, this avoidance may well be one of the important reasons why people stay away from worship services. But it is this aspect which needs to be stressed. One major function of rites of worship is to provide a protected

⁶²Ibid., p. 30.

way of dealing with the religious depths of life.

There are several reasons why liturgical writers avoid the idea of the protective element in worship. In the first place, it is bad form for people to admit that they don't want to approach God directly, particularly in Protestantism. This is especially true in our own age, in which the ideals of directness and spontaneity are highly valued. There is a fine line between seeking to approach God in a protected way, and seeking to avoid God altogether while keeping the illusion of approaching him. This is the often-noted "danger of ritualism."

Another reason for avoiding this idea is probably the effects of the views of Freud and his followers. Freud held that religion was an illusion, and used the facts which we have discussed as evidence. To admit the facts or their application to our own worship runs the risk of admitting his conclusions. The Freudian interpretation of ritual also connects ritual with pathology. The result of admitting the protective nature of rites seems to be to admit that people who like ritual are obsessive-compulsive. There are enough people for whom religious ritual obviously does have obsessive elements to make this more than an empty threat.

But proper attention to Jung's analysis, as well as to the Bible and religious history, should rescue

the idea from the taint of pathology. If God is "wholly other," then awesome fear is appropriate and natural in our approach to him. To be frightened, apprehensive, anxious, or even terrified at approaching the depths of our life, whether these are conceived as the "unconscious" or as the "Ground of Being," is not necessarily a sign of pathology. The Bible is not afraid to picture the terror of its heroes when confronted with God. The problem is actually not so much that liturgical writers do not recognize the fear of God in theory. The idea of awe is theologically "kosher." The problem is the recognition that this emotion, mixed, as it is, with not-so-pure emotions, plays a much larger part in actual worship than we want to admit.

Otto's tremendum and fascinans, then, is more than a theoretical construction, and more than a quality only of deep, recognized, spiritual experience. It is an undercurrent to much of our common worship. While the ideal is usually that we should get as close to God as possible, in practice this is not only a deceptive ideal, but also dangerous. Even the great mystics were incapable of sustained intimate contact with God.

One of the aims of the current liturgical reform is to reinstate the Eucharist as the central service of every Sunday. This analysis may indicate one reason for

resistance to the idea. Otto states that the Communion should be "precious and rare," kept apart from the regular and congregational Divine Service.⁶³ While this runs counter to almost all modern liturgical theory, as well as the practice of the early church, it has a great deal of point. For it is impossible for the average worshiper, or even any worshiper, to maintain a depth of relationship to God every Sunday. It is no accident that churches which have adopted the "Family Eucharist" also have lost something of the mystery of the sacrament. It of necessity becomes more of a "family meal" and less of a "mystery." It may be that this should be done, but if so, the loss should be recognized. It is evidence for the theory here advanced that those churches which emphasize the mystery of the Eucharist, and celebrate it most often, are also those with the most involved ceremonial. If protection is not afforded one way, it is afforded in another.

Ritual proper, i.e., patterned, symbolic forms, is only one way of establishing "distance" in public worship. James Dittes points out that the fact that people don't participate "properly" in worship may not be just that they haven't been properly taught, or that the forms aren't

⁶³The Idea of the Holy, p. 212 f.; Religious Essays: A Supplement to 'The Idea of the Holy', Tr. by Brian Lunn (London: Oxford University Press, 1931), p. 55.

suitably matched to the people. The chattering before service or the weak voice in singing may instead express a real, meaningful, reluctance to be drawn into too much intimacy.⁶⁴ Hiltner points out that "incidental" elements in worship, such as a "cute" children's choir, may provide a protection from becoming too involved in the meaning of the service.⁶⁵

Perhaps the most common protective device is simply to "turn off." In the days of television commercials, Americans have developed this art to a fine point.

"Wanderings of mind" are not always due either to the press of important things to think about nor yet to dullness of the sermon. They may have something to say about a desire for protection against God. This kind of thing is usually interpreted as an evidence of sin. That sin plays a part cannot be denied. But even the most saintly person cannot, and should not, live in constant, deep, relationship to God, or even for an hour every Sunday morning.

This essay accepts basically the view of Carl Jung with respect to this protective function--that rites have a protective dimension, which enables people to deal with

⁶⁴James Dittes, The Church in the Way (New York: Charles Scribner's Sons, 1967), p. 326 ff.

⁶⁵"Paradoxical Functions of Worship."

and have contact with the depth dimensions of religious life. Two related problems, however, arise in regard to accepting Jung's theory. He clearly regards it as more desirable to have the "immediate religious experience" than to use rites as a go-between. Thus, presumably, rites would be discarded if everyone were perfect. This could be seen as a declaration that worship as a whole is not necessary to the Christian life, or at least is unnecessary for some.

This, however, is not necessarily a basic problem. The Church has always recognized the temporary nature of religious rites from an eternal point of view. There is no temple in the New Jerusalem of St. John the Divine.⁶⁶ The Church has often recognized in some way that rites of worship were a concession to human weakness.

Massey Shepherd, one of the foremost Episcopal liturgiologists, emphasizes this. He argues, in Liturgy and Education that the "cult," that is, "a sacred action, or rite, performed in order to establish 'contact' between the community and God," was, for the

⁶⁶ Revelation 21:22.

early Church, abolished.⁶⁷ The early Church, he says, no longer lived in a world with sharp distinctions between the sacred and the secular. It lived in the new age of the Eschaton, when everything was sacred, and nothing profane. Thus, Shepherd contends, the roots of the Christian liturgy were not cultic in this sense.

As he points out, however, as time went on, the Church began to look upon the liturgy as a cult.

That it should come to do so was no doubt inevitable, once it recognized and accepted the fact that sin exists in the fellowship of believers no less than in the world outside.⁶⁸

As Tillich says, "There should be neither myth nor cult. . . . They betray by their very existence the 'fallen' state of a reason which has lost immediate unity with its own depth."⁶⁹ But as long as man remains in the fallen state, "under the conditions of existence," men, even Christians, need some form of "cult," and to fail to recognize this is less

⁶⁷ Massey H. Shepherd, Jr., Liturgy and Education (New York: Seabury Press, 1965), Chapters II, III.

⁶⁸ Ibid., p. 49.

⁶⁹ Paul J. Tillich, Systematic Theology, Vol. I (Chicago: The University of Chicago Press, 1951), p. 80.

idealism than false pride. The cult was abolished in theory for the early Christians--that is, protective rites were no longer needed for approach to God. And the ideal still remains this.

The second problem with accepting Jung's view, which is similar to the first, is that Jung by his approach marks off two classes of people--those who can have "authentic religious experience," and those who cannot, but must rely on the "substitute." This tension, however, is not new. In every age the Church has had to face the tension between the principle that salvation is available to all, and the fact that most people are not particularly deeply affected by what the Church has to offer. Unless somebody comes up with a new way to save everybody, there are two possible solutions. Either one adopts the perfectionist principle, never settling for less than the ideal, in which case he must consign most people to perdition, or else he must allow some kind of compromise.

The early Church, as long as it was a minority, chose in general to take the first path. When the Church became established, it developed the doctrine

of the two ways--that the way of perfection is for a few, and the rest squeeze under the fence by following the rules. Protestantism has always been uneasy with this kind of solution. But practically, if not theoretically, whenever a Protestant group has reached beyond the "sect" stage, it has also found ways to allow for those for whom "authentic religious experience" is unlikely or impossible. Jung, then, on this line at least, chooses a "Catholic" position. This writer tends to agree with him.

The factual difference in the extent to which people come to terms with the depths of their life is obvious. To hold that in order to be "saved," however salvation is conceived, everyone must come completely to terms with his own depths is a counsel of perfection. The danger in adopting the compromise, which both Jung and this writer argue for, is twofold. There is the danger that the job of seeking "immediate religious experience" is too easily given up. The other danger is that one identifies too easily the group of the elite who can find this "real religious experience," and puts them in a special class. It

needs to be recognized that there is not a line beyond which everyone is "saved," and needs no further salvation. This issue, however, is a basic theological one, and cannot be solved on these pages.

CHAPTER V

THE FUNCTIONS OF RITUAL

Given the multiplicity of functions which religious rites perform, the methods by which these functions are carried out are various. But since rites have a protective as well as an expressive side, the modes of worship need to be adapted to this dual purpose. This essay contends that the prime reason for the use of ritual in worship is that it is peculiarly adapted to carry on this dual function.

We have defined ritual as that quality of public worship in which the words and actions are symbolic and formally patterned. There are two elements in this definition--the element of the symbolic and the element of the formal. These two elements are not logically bound together. It is possible to have symbolic worship without formal pattern, and it is possible to have formal worship without a high degree of symbolism. Yet historically, both in primitive religious rites and in the history of Christian and other worship, the two show a remarkable tendency to be found together.

The so-called high-church worship in the Episcopal Church is noted for being both highly symbolic--including a multiplicity of symbolic objects, actions, and expressions--and highly formalized, with detailed rules of performance which are rigidly adhered to. There is no logical reason why candles, incense, and vestments need to be accompanied by formal patterns. Yet the attempt to use a high degree of symbolism in worship without the patterns is usually unsuccessful. The connection between the two is not accidental.

In Freud's comparison between religious rites and neurotic ceremonials already referred to, he lists three elements of similarity--the isolation of the acts, their symbolic nature, and the adherence to patterned and generally formal detail. The first element of correspondence, the isolation from regular daily activity, can be seen as the reflection of the numinosity of the object. If the contents of the unconscious, particularly repressed impulses, are recognized as having a numinous quality, then it is natural that the procedures for dealing with them should be isolated from everyday life. In the same way, the separation of religious activities--places, times, actions--from the rest of life is an expression of the fact that they relate to a dimension of life which is "other," sacred. The danger of too much isolation of the religious

from secular life is a common theme in modern religious writing. The other danger--that of losing the numinous in the process of relating it to life--is not as clearly recognized. The other two elements which Freud marks in religious ritual need further discussion.

The Function of Symbol

A massive quantity of material has been written in modern times about the symbolic in its various manifestations. This essay does not attempt either to encompass its breadth, or to deal with the subject in depth. Two general qualities of symbol are of importance for this discussion. The first quality is that of representation or analogy. That is, the symbol has the quality of "referring" to something else. Langer regards this quality of symbolization in general as essential to thought, as well as language, art, and philosophy.¹ This quality operates on a variety of levels. The "symbolic" word has the ability to refer to or represent an object not present to the senses. At the same time, a symbol such as "God" can gather together a multitude of conceptions and ideas, conscious and unconscious.

The second quality of symbol of concern here is that of gathering together and expressing not just ideas

¹Langer, op. cit.

and concepts, but all levels of psychic life--emotions, attitudes, desires, and so on. This is particularly true of sensuous symbols--objects, art, and music, as well as the language of imagery. The general discussions of the use of symbol in religious worship refer in one way or another to these qualities.

One often-used argument for the use of physical symbolism, particularly from churches which use a good deal of such symbolism, is the "incarnational principle"--that is, the idea that men need physical embodiments for worship in order to worship as a "whole person." This argument, which has considerable validity, but which will not be further discussed here, holds that God has made man physical and not just "spiritual," and that the attempt to have purely "spiritual" worship is doomed to failure.

Underhill says:

Ritual, Symbol, Sacrament, and Sacrifice are therefore more, not less valid expressions of the Spirit of Worship, because they belong at one and the same time to the world of sense and the world of spirit: for this is the actual situation of the amphibious creature by whom these means have been devised and used.

.....

On the theological side, the very principle of incarnation requires that the whole of our human nature, and not one bit alone, shall be gathered into the worshipping life.²

²Underhill, op. cit., pp. 24, 172.

Massey Shepherd writes in the same vein:

Throughout the ages the Church has used a wealth of symbolism in word and gesture and material object. . . . For common worship, like other common activities, requires bodily signs. . . . If we ask why this is so, we can only answer that man is made that way. He is not pure spirit. He is spirit and body. And he uses bodily signs and postures to incite the invisible and hidden workings of his mind and spirit.³

Heiler, a Roman Catholic who became an Evangelical, is more ambivalent on the subject:

In the religious genius as in the restricted communion of the newly converted and awakened, [the experience of the presence of God] is kindled spontaneously, as something purely spiritual, without any sensuous supports or external symbols. But a great congregation which is composed for the most part of persons of average piety needs, in order to perceive more palpably God's nearness, a sensuous stimulus, a visible sign, an acted parable.⁴

The expressive character of religious symbol has received great attention in recent times, and needs little elaboration. The function of myth and symbol in religion has been thoroughly explored by writers such as Tillich and Eliade. The main point for our purposes is that mythic symbols have the quality of expressing the numinous. Underhill writes, "A sensible sign [is] . . . accepted as

³Massey H. Shepherd, Jr., The Worship of the Church (Greenwich, Connecticut: The Seabury Press, 1952), p. 61.

⁴Heiler, Prayer, p. 345.

the representative of a supra-sensible Reality, in order that it may bridge the gap between the sensible and spiritual worlds."⁵ "[Poetry] is the carrying medium of something which otherwise wholly eludes representation: the soul's deep and awestruck apprehension of the Numinous."⁶ Eliade makes much the same point:

Symbolism plays a decisive part in the religious life of humanity; it is through symbols that the world becomes transparent, is able to show the transcendent.

.....

It is through symbols that man finds his way out of the particular situation and "opens himself" to the general and the universal.⁷

Jung has this to say:

Now a symbol is not an arbitrary or intentional sign standing for a known and conceivable fact, but an admittedly anthropomorphic . . . expression for something suprahuman and only partly conceivable.

.....

Symbols are never simple--only signs and allegories are simple. The symbol always covers a complicated situation which is so far beyond the grasp of language that it cannot be expressed at all in any unambiguous manner.⁸

The quality of expressing emotional as well as cognitive elements is also well recognized, although not

⁵Underhill, op. cit., p. 29.

⁶Ibid., p. 112.

⁷Eliade, op. cit., pp. 130, 211.

⁸Jung, op. cit., pp. 207, 254.

universally approved. Underhill says,

Moreover, poetry both enchants and informs, addressing its rhythmic and symbolic speech to regions of the mind which are inaccessible to argument, and evoking movements of awe and love which no exhortation can obtain.⁹

What, however, is not as generally recognized in religious writers, is that symbols hide as well as express. A symbol can express things which are not able to be said directly, or even which are unrecognized by the user. Symbols carry with them a whole aura of meanings; this explains their power of expression. But for this same reason they can carry meanings without being explicit about them. This characteristic of symbols makes them particularly apt for carrying on the protected-expressive function of religious rites.

Freud thoroughly explored this capacity of the symbolic to both hide and reveal. His theory of dreams is based upon it.¹⁰ His theory of religious ritual discussed in the previous chapter of this essay is based upon the disguised nature of the symbols used in ritual. The totem animal, which was carefully protected, but then killed and eaten, was a hidden symbol for the memory of the primal

⁹Underhill, op. cit., p. 113.

¹⁰Sigmund Freud, "The Interpretation of Dreams," The Basic Writings of Sigmund Freud, trans. and ed. A. A. Brill (New York: The Modern Library, 1938).

father.

As cited in the previous chapter, other theories point out the capacity of the symbol to carry unconscious meaning. Erickson also bases his thesis on the ability of symbol to reflect unconscious material in a disguised form:

The peculiar language of the Holy Eucharist particularly is able to convey what Otto called the sense of the 'numinous'; . . . it opens up for the worshipper areas of pre-logical thinking he ordinarily cannot, and does not, tap.

.....

Properly understood, the symbol is the language of the inner crisis or distress which breaks into consciousness.¹¹

However, for Erickson and others, the symbol is not just the expression of unconscious material, but a means of bringing conscious and unconscious sides of the person together. Rollo May, in speaking of a dream symbol, says,

. . . this symbol . . . brings together the various unconscious urges and desires, of both a personal depth on one hand and an archaic, archetypal depth on the other; and it unites these with conscious elements in the . . . day to day struggle with his problems.

.....

The symbol is "mothered" by the archaic material in so-called unconscious depths, but "fathered" by the individual's conscious existence in his immediate struggles.¹²

¹¹Erickson, op. cit., pp. 51, 24.

¹²Rollo May, "The Significance of Symbols," Symbolism in Religion and Literature, ed. Rollo May (New York: George Braziller, 1960), pp. 15, 19.

David Cox says something similar in his article on "Psychology and Symbolism":¹³

Symbols . . . are part of the thing they signify. It is this characteristic which enables them to form a bridge between consciousness and the unconscious, because a symbol manifests unconscious drives and shares in their nature and is also (unlike the unconscious drive in itself) something which has a form and shape which can be consciously comprehended. The double nature of the symbol enables it to mediate between consciousness and the unconscious.¹⁴

For Erickson, then, the symbolic character of the liturgy is that which enables it to help people deal with inner conflicts.

The development of the liturgical form of worship within Christianity has been an apt expression of the symbolizing process whereby man attempts to resolve his inner psychic conflicts and to relate himself to the ongoing process of nature. . . . May says that the healing power of the symbol lies in the fact [that] it brings into consciousness the repressed urges and striving where they can be dealt with both individually and corporately in the liturgy.¹⁵

The dual character of the symbolic does not, however, just apply to the ability to reflect unconscious material. It also can operate on a more conscious level. The worshiper may be more or less conscious, for example,

¹³David Cox, "Psychology and Symbolism," Myth and Symbol, ed. F. W. Dillistone (London: S.P.C.K., 1966).

¹⁴Ibid., p. 57.

¹⁵Erickson, op. cit., p. 25.

of his emotions toward God, but not be fully willing to state them in a flat and direct manner. The hiding power of the symbol enables him to express these emotions without stating them so flatly that the expression causes anxiety. This point will be discussed more thoroughly in Chapter VI. The point here is that this dual character of the symbolic operates on a variety of levels.

The Functions of Form

The point most at issue between the "liturgical" churches and the "free" churches is the patterned element in worship. Heiler perhaps represents as well as anyone the protest against ritual patterns. He feels that development of patterned responses in worship is a process of degradation from real prayer.

Prayer is at first a spontaneous emotional discharge, a free outpouring of the heart. In the course of development it becomes a fixed formula which people recite without feeling or mood of devotion, untouched both in heart and mind. At first prayer is an intimate intercourse with God, but gradually it becomes hard, impersonal, ceremonial, a rite consecrated by ancestral custom. . . . Originally, it is the informal utterance of a depressed or happy soul, accompanied at the most by a simple gift; later it becomes an inseparable part of a complicated ritual of purifications, sacrifices, processions, dances, and consecrations. . . . Even among primitive peoples this process of petrification and mechanization takes place which transforms free prayer into precise and rigid formulas.

.

In origin prayer is a direct communion, fellowship, commerce of man with God. But when

petrified into a ritual formula, the consciousness of God's presence and of immediate contact with Him threatens to disappear.¹⁶

Otto believed in symbolic worship, and used a "high church" service in his community at Marburg.¹⁷ But he nevertheless sees patterning as a way of losing the numinous element in worship:

Especially noticeable in this connection are the half-revealed, half-concealed elements in the service of the Mass, in the Greek Church liturgy, and so many others. . . . Just because their design shows but little of regularity or conceptual arrangement, they preserve in themselves far more of the spirit of worship than the proposed recastings of the service put forward by the most recent practical reformers. In these we find carefully arranged schemes worked out with the balance and coherence of an essay, but nothing unaccountable, and for that very reason suggestive; nothing accidental, and for that very reason pregnant in meaning.¹⁸

There are a number of reasons advanced for the value of ritual forms in enhancing the expressiveness of worship. They are largely practical reasons, and valid to a greater or less extent. This discussion will not argue for them, but simply assume them. They are most conveniently summed up in the words of Massey Shepherd in The Worship of the

¹⁶Heiler, op. cit., pp. 65, 70.

¹⁷Otto, Essays, p. 53 ff.

¹⁸Otto, Idea of the Holy, p. 65.

Church.¹⁹

The first, and most often given, reason for forms as an aid to worship is that corporate prayer requires some degree of order if it is to be corporate. Shepherd says,

A fixed order is necessary if worship is to be corporate. People must know what to expect, what comes next. If they do not know the order they cannot be active participants. Instead they become passive receivers of their leader's private devotions.²⁰

If people are to participate actively in worship, there must be some kind of agreed-upon form. The degree to which this is "edifying" is a matter of dispute, as the exchange between the Puritans and the bishops cited earlier shows, but some degree of order is generally admitted to be necessary. Others making the same point in different ways are Underhill, E. R. Micklem, and Colin Dunlop.²¹ Even Heiler says, "The consciousness of the presence of God and the effort after mutual edification by common prayer demands some order in the conduct of worship."²² Micklem and Dunlop

¹⁹It should be noted that although Shepherd is perhaps the most noted liturgical authority in the American Episcopal Church, this particular work is not a scholarly work, but a summary of worship designed for laymen.

²⁰Shepherd, Worship of the Church, p. 51.

²¹Underhill, op. cit., p. 32; E. R. Micklem, Our Approach to God, pp. 51-52, 55, 162; Colin Dunlop, Anglican Public Worship (London: SCM Press Ltd., 1953), p. 31.

²²Heiler, op. cit., p. 307. ✓

make a similar point for written prayers, that it is easier to follow the meaning of written and familiar prayers than extempore prayers.²³

Another common reason cited for forms is the teaching function of worship. Shepherd says, "One of the chief values of a liturgy is that it teaches us both how to pray and what things we should pray for."²⁴ Liturgical forms protect the worshiper against the vagaries, short-sightedness, and enthusiasms of the minister. Underhill and Dunlop also make this point.²⁵ Heiler in The Spirit of Worship is more favourable to ritual forms than in Prayer. He says,

... definite outward ordinances . . . exercise a formative influence, and constitute a safeguard alike against the chaos of subjectivity and the reign of mediocrity and makeshift. The forms, therefore, which have been created by Early Christianity, and which embody the living faith of centuries, are a better framework for Protestant worship than the extempore creations of individual preachers and congregations.²⁶

²³E. R. Micklem, "Psychological Considerations," Christian Worship: Studies in its History and Meaning, ed. Nathaniel Micklem (Oxford: Clarendon Press, 1936), pp. 194, 199; Dunlop, op. cit., p. 33.

²⁴Shepherd, Worship of the Church, p. 64.

²⁵Underhill, op. cit., p. 26; Dunlop, op. cit., p. 35.

²⁶Friedrich Heiler, The Spirit of Worship: Its Forms and Manifestations in the Christian Churches, trans. W. Montgomery (London: Hodder & Stoughton, Limited, 1926), p. 86.

A related point is that ritual forms relate the worship of the individual congregation to the universal church extending in space and time, attesting to the given nature of the Church's faith. Shepherd says,

The liturgy crystallizes the experience of the whole Church. . . . It unites us to faithful men of other ages and climes, and thereby it judges our own small selves, our own little congregations in the perspective of the widest possible fellowship.²⁷

Another reason is that, in the words of Shepherd, "Not every Christian, not even every clergyman, has such skill and imagination that he can frame at any given moment a suitable expression of the devotion of a group."²⁸

The protective function of the formal is to some extent marked by all those who protest against "dumb forms." Even those who firmly support ritual are aware of the danger of "ritualism." Again, it is Freud's analysis which makes the sharpest case. The ceremonial of the obsessive neurotic is marked by excessive attention to detail. The purpose of this ceremonial is protective. It might be compared to the soldier in the midst of an unseen enemy, checking and rechecking the bolt on his rifle. The energy which cannot be spent on the enemy because he is unseen

²⁷Massey H. Shepherd, Jr., The Living Liturgy (New York: Oxford University Press, 1946), p. 10.

²⁸Shepherd, Worship of the Church, p. 63 f.

or unrecognized, goes into the compulsive repetition of details. The anxiety, which cannot be alleviated by instrumental actions against the danger, is expressed in careful attention to what can be done.

This, of course, describes a pathological level of activity, and the obsessive attention to detail which does exist in some worship is not necessary to liturgical worship. But to regard the kind of process which takes place as merely pathological is to lose the point. If, as has been argued in the previous chapter, everyone needs some protection from God, pathology in seeking the kind of protection afforded by ritual is a matter of degree. Obsessive attention to the details of ceremonial in worship is pathological. But a lesser degree of protection from the immediacy and depth of personal encounter with God can be "healthy." To recognize that ritual forms do provide this kind of protection enables us to make proper use of them.

Hiltner cites the protective value of the national rituals surrounding the death of President Kennedy in 1963.²⁹ He argues that the ritual aspects of the national mourning, with all its primitivity and pretentiousness, helped to save the nation from the unbridled effects of its deep emotion. This same kind of

²⁹Hiltner, "Paradoxical Functions," p. 6.

protection is afforded, for example, in the ritual of a funeral service, where deep emotion is very close to the service. The patterned, accepted, traditional forms provide a way of dealing with the emotion without its becoming destructive. The formalities of ritual, then, provide a protective framework of predictability, within which the worshiper can work out, not just his psychic struggles, as Erickson points out, but also his relationship to God.

It is particularly the use of accepted forms "guaranteed" by some kind of authority, which provides ritual with its protective quality. In an audience with the Queen, one looks up in advance the proper formalities, not just out of courtesy for her exalted rank, but also because in an unaccustomed situation with persons of great power, the established protocol is the safe thing to follow. In the same way, in dealing with the unseen, which is dangerous, the established forms are safe--i.e., are officially recognized as the proper mode of procedure.

"Traditional" forms are not just "protective" in the sense of providing a sure way not to "displease" the unseen power. They also provide a way of saying to the worshiper, "These ways are ways in which these situations can be dealt with." The "authority," that is, the institution which has dealt with the power, provides these forms. The person using the forms, then, draws upon the

recognized ability of the institution to deal with the threatening power. Ancient forms are helpful, since they carry the authority of the ancient institution which has dealt with God for centuries. But it doesn't matter if the forms are in fact ancient, so long as they carry the sense that they are rooted in the tradition.

This same factor operates in a way which is not "protective," but supportive. At a funeral, for example, the bereaved are faced with a problem which has no immediate instrumental solution. There is "nothing to be done" in the usual sense. The use of traditional forms says in effect to the worshiper, "You have a real problem but it is not unique. The Church has this way of dealing with it." It has something of the same function as the mother's kissing her child's bruised knee. The ritual of the funeral of President Kennedy, mentioned by Hiltner, provided much of this function. The immediate practical things to carry on the life of the nation were being done by the officials of the government. The only "instrumental" thing to do about the assassination itself was to deal with the assassin. The mingled rage and sorrow of the people had no instrumental outlet. The use of traditional ritual, combined as it was with maudlin and sentimental elements, had the effect of providing something to be done when there was nothing to be done--a way

of placing the immediate, staggering, loss in the framework of the historical and eternal structures which still stood. This function is only "protective" in the sense that it provides a symbolic way of dealing with things which cannot be dealt with directly. As such, however, it is of a piece with the more "pathological" protective function discussed above. In both cases, the formal ritual, certified by history, or by the institution, provides a medium for dealing with what is too powerful, or threatening, or hopeless, or overwhelming, to be dealt with directly.

Just as with the symbolic element in ritual, the formal element is not just a way of dealing with unconscious problems or elements. It is equally operative in more conscious factors. Things can be expressed through formal ritual which could not be expressed without them. (This will be discussed further in the next chapter.) A worshiper, for example, can sing things in a hymn or say things in a written prayer which he would be totally uncomfortable saying spontaneously. The ritual "protects" the worshiper from the full impact of overt and public expression. Both Underhill and Shepherd make this point about ritual. Underhill says:

A certain restraint, a sense of style, is characteristic of all good liturgical action; for it exists to express the common worship of

the family, not the fervour of the individual soul. . . . But on the other hand there are great compensations. If his religious preferences and enthusiasms are checked, and subordinated to "liturgical good manners," his reserves are respected too. The Christian liturgy, as Guardini has said, is "a masterly instrument which has made it possible for us to express our inner life in all its fullness and depth, without divulging our secrets . . . we can pour out our hearts, and still feel that nothing has been dragged to light which should remain hidden."³⁰

Shepherd says:

The address of God in the liturgy is made to each one of us in the crisis of our own individual aloneness, alienation, and agony of decision. . . . It is one of the great services of the liturgy to protect the individual from the humiliation of this exposure and the destructive consequences of being naked to the gaze and curiosity of those who, however friendly disposed, may surround him in this encounter.³¹

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[Liturgy] makes it possible for us to pour out our deepest feelings without trespass upon [our neighbor's] privacy.³²

The obvious dangers of this protective element are well attested. Protection can be so strong that it becomes a way of avoiding contact altogether. And openness to inner experience has the possibility of living on a deeper level. As Jung said, "If a Protestant survives the complete loss of his Church . . . he has a unique spiritual

³⁰Underhill, op. cit., p. 110.

³¹Shepherd, Liturgy and Education, p. 89.

³²Shepherd, Worship of the Church, p. 64.

opportunity for immediate religious experience."³³ But ritual, like other defenses, can be useful, even necessary, if recognized. It can provide a way of reaching for the divine.

Forms creep in even when they are consciously excluded. E. R. Micklem points out that although Quakers seek in their worship to dispense as far as possible with forms, "How is it that Friends find themselves shaking hands at the close of a 'Meeting for Worship' punctually to the hour?"³⁴ The continual use of forms strongly suggests that they have a function largely unrecognized. They can be better used if their function is recognized and appropriately adjusted to.

³³Jung, op. cit., p. 49.

³⁴E. R. Micklem, Approach to God, p. 52.



CHAPTER VI

EMOTIONAL EXPRESSION IN LITURGICAL WORSHIP

The Expression of Emotion

The previous chapter argued that ritual performs the function of providing contact with and expression of the depth dimensions of the religious life of the individual and the community by setting up a protected setting which softens the impact of these depths, which may be threatening to the worshipers, and often are more threatening than we realize. Some reference was made to the emotional dimension of this function. The present chapter will explore the way in which this function is carried out with reference to the expression of emotion in worship.

"Emotion" is here used in a general sense to refer to a reaction to a perceived situation or object, normally experienced by a person in characteristic ways, and normally accompanied by characteristic physiological responses. Emotion may be mild or strong, but it is assumed that mild emotion is psychically continuous with strong emotion. It is also assumed that emotion can be in some sense unconscious, i.e., that a person can maintain

reactions of which he is not aware to situations and objects, and which may not result in physiological changes, but which, when he becomes aware of them, would be recognizable as emotion.

In accordance with the argument in the previous chapters, it is assumed that one function of worship is to express and deal with religious emotion. This does not imply that emotion, except for purpose of analysis, can be separated from consideration of cognitive and conative elements in worship. It does, however, affirm that emotional expression is a legitimate function of worship.

The general thesis of this essay can then be restated with regard to emotion, that ritual provides a way of expressing emotion within a protective and guarded framework. This ritual framework aids emotional expression by lessening its immediate and overt impact, enabling the worshiper to express and deal with more emotion than he otherwise would be able to or be comfortable with. The unconscious dimensions of this have been already referred to in Erickson.¹ But, as has been already suggested, this applies not only to emotion of which the worshiper is unconscious or semi-conscious, but may also apply to conscious emotion.

¹ See pages 76-77.

The need for a protected and disguised emotional expression is particularly present in the case of unconscious emotion. Psychological theory generally holds that unconscious emotion is unconscious because it is sensed by the person to be dangerous. Disguised and softened forms of expression can be particularly helpful in this situation. But the principle is also valid in relation to conscious emotion. Particularly for men in Western society, emotion and emotional expression is often considered to be unseemly. Protected forms of emotional expression can provide a way in which emotion can be expressed with less discomfort than if there were no protected form of expression.

The problem of the social expression of emotion in worship is important, although little exploration has been done. Hiltner, in "Pastoral Psychology and Liturgics," suggests that the problem of social intimacy and distance, which partially involves an emotional factor, is an unexplored dimension.² It is significant that a liturgical practice which is causing many complaints in congregations in the Episcopal Church in recent times is the practice of using a physical expression of the Peace, such as shaking hands with one's neighbor. Discomfort with the overt

²Hiltner, "Pastoral Psychology and Liturgics," Pastoral Psychology, Vol. 15, No. 146 (September, 1964), p. 8.

expression of emotion in worship seems to be particularly a characteristic of the Episcopal Church, and that church seems particularly to have evolved ways of fencing and guarding the expression of emotion. Specific examples of this will be given in the course of the following discussion.

There are many ways in which emotion is expressed in worship. One way is by the use of physical symbolism and the atmosphere of the church building. The rich sensuousness of stained glass, colored vestments, flickering candles, and incense, while they have other uses, serve to express and evoke emotion. The power of music to express and evoke emotion is almost unparalleled. Bodily posture and action are often a means of expressing emotion. Kneeling to pray, for example, can express a particular kind of emotion. This is particularly true of unusual postures or actions. While kneeling expresses some emotion, prostrating oneself or waving one's hands expresses even more. The use of language may involve a great deal of emotion. This is discussed in the next section.

A concept which is crucial to the process which is outlined here is the gap between "potential emotionality" and "overt emotionality." This concept indicates the fact that a particular kind of expression has a potentiality for expressing emotion which is greater than the amount of

emotion which is explicitly contained in it. Overt emotionality is the amount of emotion which is felt by the individual or by the group to be inescapably contained in the expression itself. Potential emotionality is the amount of emotion which the expression is capable of carrying. Both of these levels are fluid, and are different depending upon the circumstances. But what makes a particular expression valuable as a protected way of expressing emotion is the difference between the two levels.

Overt emotionality expresses the degree of emotion to which a worshiper feels himself to be committed by sharing in that expression. Thus, in an Episcopal service of worship, if a person were to stand up and shout "Hallelujah," this would have a high degree of overt emotionality, certainly for the rest of the congregation if not for the individual. The amount of overt emotion would be too large to be comfortable or even tolerable for the majority of the congregation. On the other hand, if the whole congregation were to rise, at the bidding of the priest, and sing, "Jesus Christ is Ris'n Today; Alleluia," the overt emotionality would be smaller, and presumably comfortable for most of the congregation. The potential emotionality of the latter form of expression might be as great as the former. That is, a worshiper who felt extremely joyous at Easter time could presumably pour all

of his joy into the hymn. Thus the hymn would have a greater spread between overt and potential emotionality than the spontaneous utterance.

It is this gap between overt and potential emotionality that provides the opportunity for the protected expression of emotion. This works on two levels. On one level, the worshiper, by participating in such an expression, can express more emotion than he actually is aware he is expressing. That is, to the extent that emotional currents are present beneath consciousness, they may be expressed through the activity without ever becoming fully conscious. On the other level, the worshiper can express a high degree of emotion without committing himself to it publicly. The quote from Massey Shepherd, already cited, recognizes this fact. "[Liturgy] makes it possible for us to pour out our deepest feelings without trespass upon [our neighbor's] privacy"--and, we might add, without letting our neighbor trespass on ours.³

There are a number of ways in which the gap between overt and potential emotionality is maintained and increased. The capacity of symbolism to carry emotion has already been mentioned, and is evident. The fact that symbols can also conceal as well as reveal provides a gap

³Shepherd, Worship of the Church, p. 64.

between overt and potential emotion. As the empirical study indicates, the power to express seems to be great enough, particularly with personal symbols, that symbolism tends to have in addition to a high potential emotionality, also a high overt emotionality. In many situations, and for many people, the overt emotionality of symbolism which is very personal is great enough to make them uncomfortable. For some people, statues in church, crucifixes with the bloody human form of Jesus, or realistic statues of the saints, are too emotional. If the crucifix contains a stylized figure of Jesus, it is more comfortable for many people.

The formal, patterned character of ritual helps to spread the gap between overt and potential emotionality. The fact that prayers and other expressions are written in a book, rather than the spontaneous utterance of the minister, or even more, of the worshiper, commits the worshiper less to the emotionality contained in them. If he proclaims himself a "miserable offender" when it is written in the Prayer Book, he is not as committed as if he spontaneously made the same declaration. On the other hand, he can, if he feels it, pour a great deal of sincere and deep penitence into the phrase, even when read from the book.

The same effect is present when actions are prescribed by custom. Kneeling can be a highly emotional expression. But when kneeling is prescribed by the custom of the church, this removes a great deal of its overt emotionality. The potential emotionality, while lowered somewhat by the lack of spontaneity of the act, is not lowered as much as the overt emotionality. It is interesting that actions tend to be more stereotyped than words in church. While spontaneity in the use of words is usually limited to the minister, the spontaneity of actions is even more limited. Where particular members of the congregation actually get out of their seats and do something, this form of action is almost always highly stylized. Even in a congregation where the actions and words of the minister are informal, the receiving of the collection, usually done by laymen, is often a display of precise custom. In the Roman Catholic Church, on the other hand, which has many prescribed customary actions, the receiving of the alms is quite informal by contrast.

This tendency to formalize actions which otherwise would have a high degree of emotionality, is perhaps a large part of the tendency, previously noted, for churches with a high degree of ceremonial action to also have highly patterned ritual. It is suggested (and the results of the empirical study tend to bear this out) that one of

the major appeals of "high church" ritual is its highly emotional symbolism. Yet the symbolism is usually sharply prescribed and limited by custom. The priest in some services kisses the altar, an act which has high emotional potential; but the fact that the missal prescribes precisely when and how this act is to be performed, makes it possible for the priest to put into the act only so much emotion as he wishes.

Another factor which broadens the gap between overt and potential emotion is doing things in common with others. The fact that everybody is saying or doing the same thing at the same time reduces considerably the overt emotionality of the act. The worshiper is not performing the action on his own--it is shared by the whole group. He is therefore less committed to what he is expressing. It is possible to sing hymns in a group which would shock the worshiper by their emotion if he were to read them alone. Part of this effect is also due to the combination of words and music. While even the overt emotionality of some kinds of music can be very high, words which have a high degree of overt emotionality when said, even said together, lose some of this when they are put to music.

In addition to the gap inherent in symbolism itself, and the gap provided by ritual patterning, a further gap between overt and potential emotionality can be

provided by understatement. That is, the emotion is expressed by providing a setting in which emotion is appropriate, but is muted by not dwelling on or emphasizing the emotion latent in the setting. One way of doing this is by what is sometimes called "objectivity." That is, material is provided with as little interpretation as possible. This device is particularly used in the language of worship, and will be discussed in the next section. But it can also be provided in other ways. Essentially it consists in treating a potentially emotional situation in a dignified, but not emotionalized way. Thus, for example, in some forms of Anglicanism there is a kind of emotional restraint about vestments. The vestments worn by the clergy are distinctly vestments. They indicate that this time and this place are somehow special and set apart. Yet emotional frills, like lace on the surplices, are scrupulously avoided. In the same way, the movements of the clergy are dignified and solemn, as befits a solemn occasion, but never sloppy or sentimental. C. S. Lewis deals with this aspect of ritual in his Preface to Paradise Lost.⁴ His point is not quite the same, but is a similar one--that ritual is a way of dealing with depth issues by

⁴Clive S. Lewis, Preface to Paradise Lost (London: Oxford University Press, 1960), p. 59.

means of an artificial order. The principle is the same. The service is presented in such a way that it is clear that deep emotion is appropriate. Yet a kind of general restraint is imposed which does not allow the emotion to get out of bounds.

This same kind of understatement is present in the general tone of the service. One striking difference between the average Episcopal service and the average Presbyterian or Methodist service, in spite of many similarities, is the tone of voice of the minister. The Presbyterian or Methodist minister is apt to strive to make his voice sincere--i.e., not "preachy" or "stained glass," but indicating that he means all of what he is saying in the prayers. The average Episcopal minister, while he strives to read so that the congregation knows that he is aware of what he is saying, is apt to put much less emotion into the reading. He, in effect, is increasing the gap between the overt emotion of the words and the potential emotion, by letting the congregation put into the words as much emotion as they want, but not imposing it upon them. While there are many personal differences, this is a readily-observable trend, indicating a difference of approach.

This same difference of tone is also present in choice of hymn tunes. (In this, the Presbyterians are apt

to be closer to the Episcopalians than to the Methodists.) Episcopalians tend to prefer hymn music which is not too florid or romantic. Where it is a choice of hymn tunes, the official Hymnbook will usually prefer a somewhat austere Scotch, or Welsh, or Lutheran tune to a Victorian one. The epitome of this is plainsong. Plainsong is austere, simple, quiet. Its overt emotionality is low. But anyone who knows plainsong well can testify to its high potential for emotional expression.

Emotional expression through liturgy, then, by the fact of its being prescribed, either by rule or custom, and by the fact of common participation, tends to increase the gap between overt emotion and potential emotion, thus providing an opportunity for people to express more emotion in a protected way. The actual amount of overt emotionality in a particular form of expression, however, is subject to many influences. The customary forms of the particular religious subculture are influential in this, as particular forms of emotional expression become an established thing. Kneeling, while it would have a high emotionality in a Methodist church, loses most of its overt emotionality in the Episcopal church, precisely because it is customary. On the other hand, language which would have a high overt emotionality in an Episcopal

church might have considerably less emotionality in a Methodist church, again because it is the expected form of language. These cultural factors are further complicated by the worshiper's own religious background and training.

The amount of potential and overt emotion which a worshiper finds congenial and helpful in worship forms is a complex matter. If the potential emotion is too low, he will find the forms unable to express an appropriate amount of emotion. On the other hand, if the overt emotionality is too high, he will be uncomfortable with the forms. And, as we have seen, both levels are determined by many complex factors, both in the individual and in the worshipping group.

Various factors also determine the extent to which a worshiper needs or desires a large gap between the overt and potential emotion in worship forms. At the heart of the matter is the extent to which the worshiper feels comfortable or uncomfortable with overt emotion, and its relation to the amount of felt emotion he is comfortable with. One factor which will influence this is the extent to which in his past the overt expression of emotion has been encouraged or discouraged. This in itself is complex.

National and class culture play an important role. In general there seems to be a trend for people from Latin backgrounds to like and encourage more overt emotional

expression than those from Anglo-Saxon backgrounds. The traditional "British reserve" is partly a ban on overt expression of emotion. In addition, the upper classes seem to also tend to discourage overt expressions of emotion. These two factors together likely account for a good deal of the difference in tone between the services of different denominations and different congregations. In addition to group differences, however, individual family differences also play an important part. Families differ greatly in the extent to which a member of the family is expected to express his feelings openly. A child growing up in a family where emotional expression is discouraged will usually be uncomfortable with overt emotional expression in worship.

Intrapsychic dynamic factors will also play a role in determining how much difference between overt and potential emotion is desirable for an individual. As has been pointed out previously, inner conflicts and repressions will make worshipers uncomfortable with emotional expressions which openly deal with their conflicts. Erickson deals with ways in which this is reflected in the case of severe inner conflict, but this principle applies also to mild dimensions of conflict.

A third factor which plays a role in this matter is that of "personality type." Some types of people would be expected to be more comfortable with overt expression

of emotion than others. Extraverts, for example, would be expected to be more comfortable with public expression of emotion than introverts. Since the empirical study seeks to discover the effects of this factor on people's preferences in emotion, this will be discussed in detail in Chapter VII.

The Expression of Emotion in the Language of Ritual

The previous section argued that ritual provides protected and disguised ways of expressing religious emotion. This section analyzes the way in which this function is carried on through ritual language. The basic principle of the difference between overt emotionality and potential emotionality is operative in the language. The larger the spread between the overt emotionality of a particular expression in language and its potential emotionality, the greater the extent to which emotion which is either partly or wholly unconscious, or which the worshiper would feel uncomfortable expressing publicly, can be expressed.

It is also true that, just as in the general expression of emotion in worship, so in the language of worship the degree of emotionality in a particular expression is culturally relative. Thus the word "Father," applied to God, has emotional implications which are stronger than "Lord" or "God." Its constant use in

worship, however, tends to reduce its overt emotionality very close to that of "God" or "Lord," and its potential emotionality is not much higher. The overt emotionality of a particular form of language in a revival meeting, while it may be high, would not be as high as if the same language were used in a Presbyterian or Episcopal worship service. The word "repent," for the theologically literate, has been stressed as implying a direction of the will more than an emotional feeling, and thus has a lower degree of emotionality than it has for the average man in the pew.

There are a number of ways of expressing emotion through the language of worship. The simplest way is for the language to state that the worshipers do experience an emotion. Thus the prayer may state that "We are heartily sorry," or "To our prayers we join our unfeigned thanks."⁵ The prayer may state that "we bewail our sins," "we rejoice," or "we beseech." The Book of Common Prayer does not make a great deal of use of this form of emotional expression, preferring to use less direct means. A softer way of expressing emotion is for the minister to ask the worshiper to do so, for example, by saying, "This is the day which the Lord hath made; let us rejoice and be glad in it."

⁵Examples are taken from the Book of Common Prayer.

Another mode of expression, which again is not as direct, is to ask God to give us an appropriate emotion--"Give us that due sense of all they mercies, that our hearts may be unfeignedly thankful."

The use of emotionally-laden qualifiers is a common way of expressing emotion. We declare that we are "heartily sorry," or "earnestly repent." We also use emotionally-laden adjectives describing ourselves or God--"unworthy servants," "merciful Father," "gracious God." The Prayer Book commonly adds linguistic intensifiers which further increase the emotionality--"Most merciful Father," "our manifold sins," "his inestimable benefit," "provoke most justly they wrath," or "they great love toward mankind."

Another way of expressing emotion is to ascribe emotion to God's attitude toward us, which implies an answering emotion in the worshiper, though again the emotionality is somewhat lessened because of the indirect reference. Thus, we speak of God, who "desireth not the death of a sinner," or who "careth for us." Or we ask God to "have mercy upon us," or to "let thine anger cease from us," or to "look upon us in mercy."

Sometimes the emotion is carried by the choice of words applied to ourselves or God. Thus, "offenses," having a personal connotation, is more emotional than "debts," or "trespasses." God's "loving kindness" has a

higher emotional content than his "goodness."

A common device for emotional expression is that of repetition. In general, repetition adds little or nothing to the cognitive sense of a prayer or chant. It does, however, serve to heighten the emotional content.

"Have mercy upon us, have mercy upon us." The threefold repetition of the Agnus Dei serves the same purpose.

Often repetition is done in slightly different words:

"the devices and desires of our own hearts," "thy goodness and loving-kindness," "our sins and wickedness." While some cognitive meaning may be added by the additional word or phrase, its main function is to heighten the emotion.

Repetition is often carried out on a large scale; for example, "Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid," or "we have erred and strayed . . . we have followed too much . . . we have offended . . . we have left undone . . ."

This device of repetition is a familiar one from Hebrew poetry, and is therefore found particularly in the psalms. But it is also followed in many of the prayers and canticles. The Litany makes great use of it, a factor which adds much to its emotional tone. While its long list of troubles, dangers, and needs, has a cognitive purpose, the cumulative effect is to heighten greatly the

emotional tone.

Another way of expressing emotion, although not one used very much by the Prayer Book, is that of hyperbole. A well-known example of this from the Prayer Book is, "there is no health in us," from the Confession in Morning Prayer. With ingenuity, this expression can be justified theologically, but its real value (or disvalue) rests in its hyperbolic expression of emotion.

Another way of expressing emotion is through the use of irrational expressions, notably "hosanna," and "alleluia." This form of expression comes close to the figurative use of language discussed below. The worshiper may know that "hosanna" means "save us, we beseech thee," and "alleluia" means "praise the Lord," but the expressions would lose much of their emotional content in the translation. This can be easily seen in the lowering of emotion which has resulted from translating the "alleluia" before the Venite in Morning Prayer to "Praise ye the Lord: the Lord's Name be praised."

The effect of ritual patterns in softening the direct impact and lowering the overt emotionality of expressions, discussed in the previous section, applies to language as well. The fact that the Confessions, with their fairly high emotionality, are written in a book and

repeated Sunday after Sunday, lessens their overt emotionality, yet does not lessen as much their potential emotionality. The overt emotionality of the words, written and familiar, is less than if the same words were made up fresh by the minister, and much less than if the worshiper were to express them spontaneously. Again, the fact that an expression is made in common with the whole congregation lessens its overt emotionality.

The use of understatement, mentioned in the previous section, is very common in the Prayer Book. Considering how much potential emotion is contained within the pages of the Prayer Book, the amount of directly emotional language is small. The most common device used by the Prayer Book is "objectivity." That is, the facts are stated, and people are left to draw their own emotional conclusions. This means that worshipers can put as much emotion into the worship as they feel is appropriate for them, but they are not bound by emotion foisted, as it were, upon them. An excellent example of this is the Collect for Purity, which opens the service of Holy Communion:

Almighty God, unto whom all hearts are open,
all desires known, and from who no secrets are hid;
Cleanse the thoughts of our hearts by the inspiration
of thy Holy Spirit, that we may perfectly love thee,
and worthily magnify thy holy Name; through Christ
our Lord.⁶

⁶Book of Common Prayer, p. 67.

The content of this prayer has a high emotional potential. Yet the language itself is almost completely objective. Anyone who acknowledges God's omniscience, and the need for the cleansing of our hearts, could pray this prayer honestly. The emotional potential is present, but it is not overt.

The way this functions to express hidden emotion is being stressed here, but it should also be pointed out that this principle of understatement and objectivity has also a broader function related to our argument. It avoids dishonesty and hypocrisy in the worshiper. It is doubtful that any worshiper, no matter how devout, can be directly and intensely involved with God every Sunday. The objectivity and understatement of the language means that the worshiper is not coerced by the language into feeling that he should be deeply involved at an emotional level. Yet at the same time, the possibility of that involvement is there. And the patterning of the ritual provides that the emotionality, when present, does not get out of bounds. The objectivity of the language, though allowing for emotional expression, yet ties the worshiper firmly to the objective reference of his emotion.

There are, of course, limits to this principle. If the language is too sparse and unemotional, it will fail to carry enough potential emotion to provide adequately for

the need for emotional expression for many people. Ritual patterning is called into play to provide the formal framework in which more emotional forms of expression can be used, yet in such a way as not to force too much emotional expression on people when it is not appropriate for them.

The use of the figurative and symbolic as a protected means of dealing with the numinous has been dealt with in Chapter V. The use of symbol in emotional expression has been dealt with in the previous section of this chapter. The use of figurative expression in the language of worship follows the same principles. Figurative and symbolic language has great evocative power. Otto points to the quality of the irrational linguistic elements in worship as providing the sense of the numinous.⁷ Erickson remarks on the ability of the metaphorical language in the Eucharist to open up areas of hidden and "pre-logical" thinking.⁸

What we are particularly concerned with here is the function of figurative and metaphorical language in expressing emotion. The power of figurative language to express emotion is easy to see. By calling up associations of all kinds, figurative language tends to carry with it and

⁷Otto, The Idea of the Holy, p. 65.

⁸Erickson, "Symbolism of the Holy Eucharist," pp. 51, 54.

express a degree of emotion difficult to express in common-sense language. At the same time, however, since much of the emotional content comes from the connotation of the language, rather than its denotation, it is not forced upon the worshiper. He is free to take the symbol as meaning little more than its surface meaning. Or, perhaps even more important, he can relate unconsciously to the emotion connoted by the symbolic language without the problems engendered by overt expression of that emotion. In this way figurative language broadens the gap between overt emotionality and potential emotionality.

There are, of course, limits to this. Figurative language which has a highly personal dimension, or which is associated unmistakably with emotion, can easily become too overtly emotional. Thus many worshipers are extremely uncomfortable with a prayer that asks God to "fold us to thy breast," or rejoices that we can wash in the "fountain filled with blood."

In addition to the connotative power of symbolic language to express emotion, another element is present which can be emotionally expressive. This element is the beauty of the language itself. In this regard, the effect is something like that of music. The beauty of rhythmic language, and richness of imagery can have an emotional effect which is over and above the meaning of the words

themselves. The effect, for example, of the Benedicite,

Omnia Opera:

- O ye Heavens, bless ye the Lord: . . .
- O ye Waters that be above the firmament, bless ye
the Lord: . . .
- O ye Sun and Moon, bless ye the Lord: . . .
- O ye Showers and Dew, bless ye the Lord: . . .
- O ye Fire and Heat, bless ye the Lord:

is not just in the connotations called up by the imagery, but also lies in the rhythmic beauty and richness of the language.

To sum up, the language of ritual, both by its nature itself, and by its formal patterning, helps to provide a means by which emotion can be expressed in a guarded and protected way. The emotion itself is expressed through the use of emotional language and symbolic forms. But the way in which this language is used, including the restraint of the language, and the patterned and formalized nature of the ritual, together with the ability of the figurative to suggest rather than coerce, helps to give a spread between overt and potential emotion. The empirical study which follows is designed to give evidence for the operation of this function.

SECTION II

THE EMPIRICAL STUDY.....

CHAPTER VII

DESCRIPTION AND METHOD OF THE EMPIRICAL STUDY

Introduction

The general thesis of this essay is that ritual provides a protected way of expressing and dealing with man's relationship to God by means of patterned, symbolic, forms of expression. This thesis is discussed in Chapters II through IV. This thesis is then applied in particular to emotion, stating that ritual provides a protected way of expressing religious emotion. Ritual is analyzed as one way of increasing the difference between the overt and the potential emotionality of a form of expression, thus allowing more emotion to be expressed than otherwise would be possible or comfortable.

The empirical study is based upon the difference between overt and potential emotionality. In particular, it seeks to show that there is a practical difference between overt and potential emotionality, by showing that people respond differently to emotion contained in the language of the Book of Common Prayer, depending upon

whether it is expressed in direct or indirect ways. As a way of getting at this, it relates personality types to preferences for overt expression and for figurative forms of expression.

The study also seeks evidence that people are attracted to liturgical worship partly because of its ability to express emotion indirectly. General observation of Episcopal worship suggests that it is restrained in the overt emotionality of its forms of expression. For this reason many non-Episcopalians express the view that Episcopal worship is cold and unemotional. On the other hand, general observation also suggests that Episcopalians are no less emotional than others by nature. This leads to the possibility that Episcopal worship is a good example of a form of worship which expresses emotion in the protected ways described in previous chapters. Compared with most Protestant churches, most Episcopal services have a higher degree of ceremonial objects and actions. But compared with many Protestant worship services, the language and tone of the service is more restrained. This indicates that Episcopal worship has an unusually large difference between overt and potential emotionality. By examining the differential responses of people who have been Episcopalians from childhood with those who have come later into the Episcopal Church, both

by being attracted to it, and for other reasons, the study seeks to examine these factors.

A number of problems presented themselves in putting the general theories into operational form. In the first place, it was expected that enculturation would play a large part in the kind of language preferred by people. The study was limited to Episcopalians, primarily in order to avoid as much as possible differences resulting from this factor. For the same reason, the language used in the liturgical questionnaire was taken totally from the Episcopal Prayer Book, with only minor changes in wording. Thus it was expected that all of those answering the questionnaire would be familiar with the style of the language, as well as with most of the actual wording.

Another problem was separating the effect of personality type from that of dynamic factors. While the two cannot be completely separated, the basis of the distinction between them is that "personality type" is thought of as comprising dimensions of people's responses to life which are relatively stable over time, particularly those dimensions based upon inheritance. "Dynamic factors" refers to ongoing processes in psychic life, particularly processes involving conflict, which are based upon past experiences of the individual. The study was particularly designed to avoid measuring factors which could be

characterized as "neurotic." For this reason, the personality instrument chosen for the study is one which is non-judgmental, i.e., assumes in its basic theory that the various personality types which it indicates are equally valuable, and which also assumes that these are relatively stable patterns.

A third problem was the actual measurement of personality type. The Myers-Briggs Type Indicator is based upon the personality typology of Carl Jung.¹ His theory is highly complex. Among the complexities is the idea that the unconscious part of the psyche works in an opposite direction from the conscious part of the psyche, in a kind of compensatory relationship. This means that to the extent that the unconscious affects behavior its action will be the reverse of that of the conscious mind. This, as Jung himself says, makes the process of actually deciding what type a person actually is very difficult.² Added to this is the problem of the extent to which the Myers-Briggs Type Indicator actually measures what Jung means by the types. In addition, the Indicator has certain theories of its own regarding the way in which the types

¹Carl G. Jung, Psychological Types: Or The Psychology of Individuation (New York: Harcourt, Brace & Company, 1923).

²Ibid., p. 10 ff.

are measured. This makes the problem of relating the findings of the study to the Jungian personality typology almost insuperable. Consequently, the study is not based upon the Jungian theory in any formal sense, although some of the interpretation makes use of Jung's ideas. Rather, the study seeks to interpret the results of the Indicator as an independent measure.

The Myers-Briggs Type Indicator is a self-report inventory. It consists of four scales: Extraversion-Introversion, Sensing-Intuition, Thinking-Feeling, and Judging-Perceiving.³ The Extraversion-Introversion scale is presumed to measure interest in things and people or interest in ideas and feeling. The Sensing-Intuition scale presumes to measure tendencies to prefer perceiving through the senses or to prefer indirect perception by way of the unconscious. The Thinking-Feeling scale is designed to measure tendencies to prefer "judging" by thinking, i.e., making judgments of true and false, or by feeling, i.e., making judgments of valued or not-valued. The Judging-Perceiving scale is designed to measure tendencies to prefer the processes of judging or to prefer the processes of perceiving. This will be discussed in

³See Isabel Briggs Myers, Manual (1962): The Myers-Briggs Type Indicator (Princeton: Educational Testing Service, 1962).

detail in Part II of this chapter.

The examination of people's reaction to liturgical language was made by means of a Liturgical Questionnaire, developed by procedures described in Part III. The questionnaire was designed to measure two dimensions. The first dimension was a preference for more or less overt emotional language. The second dimension was a preference for more or less figurative language. The theoretical basis for the correlation of the personality indicator with the Liturgical Questionnaire was that the kinds of people who would be expected to make use of the protective function of ritual would tend to prefer less overt emotion in the language, and prefer figurative to direct language.

In addition, the general hypothesis behind the study was that people who have been attracted to the Episcopal Church would be partly attracted by the capacity of Episcopal worship to express emotion in guarded ways, and that therefore these people would prefer less overt emotional expression and more figurative expression. It was also hypothesized that they would tend to have the personality types which were expected to prefer a greater gap between overt and potential emotion. The development of specific hypotheses for the study is described in Part VI of this chapter.

In addition to these two major factors, the study was also designed to examine other factors for their influence on preference for different forms of language. Factors relating to the kind of congregation to which the respondents belonged, the personal factors such as age, sex, marital status, and occupation, and variables of "churchmanship" were examined. Details of these variables are given in Part IV. The study was conducted on a sample of 296 adults and teenagers, drawn from about ten congregations of various types. Details of the procedure and administration are found in Part V.

Part II

The Myers-Briggs Type Indicator

Carl Jung's personality typology is described primarily in Psychological Types. Jung distinguishes eight types of people on the basis of a dichotomous "attitude" dimension and four "function" dimensions. The attitude types are those of "extraversion" and "introversion." Jung defines extraversion as an "outward turning of the libido [psychic energy]," and introversion as an "inward turning of the libido."⁴ In Jung's terms, the Extravert is primarily related to and interested in the object, while the Introvert is primarily related to and interested

⁴Jung, Psychological Types, pp. 542, 567.

in the subject. The kinds of persons that result from these attitudes are described by Jung as follows:

The first attitude [introversion] is normally characterized by a hesitant, reflective, retiring nature that keeps itself to itself, shrinks from objects, is always slightly on the defensive and prefers to hide behind mistrustful scrutiny. The second [extraversion] is normally characterized by an outgoing, candid, and accommodating nature that adapts easily to a given situation, quickly forms attachments, and, setting aside any possible misgivings, will often venture forth with careless confidence into unknown situations.⁵

Along with these two basic attitudes, people are further divided into types by Jung on the basis of the dominant one of four basic functions which Jung sees operating in psychic life. These four functions are sensing, intuition, thinking, and feeling. Sensing and intuition are seen by Jung as those functions which are concerning with taking in information. Sensing (or sensation) is identical with sense perception.⁶ Intuition, on the other hand, is that function which transmits perceptions "in an unconscious way."⁷ Thinking and feeling are, for Jung, "rational" functions, i.e., functions which impose order upon the information which is taken in.

⁵Carl G. Jung, Two Essays on Analytical Psychology (Cleveland: The World Publishing Company, 1956), p. 54.

⁶Jung, Psychological Types, p. 585.

⁷Ibid., p. 568.

Thinking brings these "presentations" into conceptual connection.⁸ Feeling gives to the presentations a value, in the sense of acceptance or rejection.⁹

According to Jung's theory, one of these functions tends to be dominant in the individual. This function is the one with which he feels most comfortable, and which, consequently, is the one he uses most, and is the best developed. The other function in the same mode is the function with which the person is the least comfortable, and which he therefore uses the least, and is the most poorly developed. If feeling is the dominant function, thinking will be the inferior function; if intuition is the dominant function, sensing will be the inferior, and so on. The inferior function tends, according to Jung, to be pushed into the unconscious, where it dominates the unconscious processes, largely unchecked by the conscious mind. If the person, according to Jung, overdevelops the dominant function to the complete neglect of the inferior function, this leads to "neurosis," since the neglected function will then erupt from the Unconscious in primitive and irrational ways.¹⁰

⁸Ibid., p. 611.

⁹Ibid., p. 543.

¹⁰There has been considerable experimental validation of an extraversion-introversion dimension to human personality, reasonably in accord with Jung's description, particularly by work done in England. See H. J. Eysenck, The Structure of Human Personality (New York: Wiley and Sons, 1953.) Eysenck relates these types to physiological factors. Jung also suggests that a physiological basis for these differences is likely. (Psychological Types, p. 414.)

The Myers-Briggs Type Indicator is built upon this theory. In addition to scales designed to measure introversion against extraversion, sensing against intuition, and thinking against feeling, it also has a fourth scale, Judging-Perceiving, which is designed to determine the dominant function by choosing between the perceiving and the judging functions. The Manual describes the distinction made by Extraversion-Introversion scale as follows:

The extravert is oriented primarily to the outer world, and thus tends to focus his perception and judgment upon people and things. The introvert is oriented primarily to the inner world postulated in Jungian theory, and thus tends to focus his perception and judgment upon concepts and ideas.¹¹

The Sensing-Intuition scale is designed to indicate whether the person prefers to rely "primarily on the familiar process of sensing . . . or primarily on . . . intuition, which is understood as indirect perception by way of the unconscious . . ." ¹² The Thinking-Feeling scale, says the Manual, is designed to measure "whether he relies primarily upon thinking, which discriminates impersonally between true and false, or primarily upon feeling, which discriminates between valued and not-valued."¹³

The Judging-Perceiving scale is designed to reflect

¹¹Myers-Briggs Manual, p. 1.

¹²Ibid., p. 1 f.

¹³Ibid., p. 2.

whether the person "relies primarily upon a judging process [thinking or feeling] or upon a perceptive process [sensing or intuition] in his dealings with the outer world, that is, in the extraverted part of his life."¹⁴

The scales are coded with letters, EI representing Extraversion-Introversion, SN representing Sensing-Intuition, TF representing Thinking-Feeling, and JP representing Judging-Perceiving. On the basis of these scales, sixteen types are formed, known by their code letters. So, for example, an ESTJ type is one that scores in the Extraverted, Sensing, Thinking, and Judging halves of the respective scales.

The "dominant function" of the four, sensing, intuition, thinking, and feeling, is determined by the JP scale. This, however, is complicated. In the Extravert, according to the Manual, the dominant function will be pointed to directly by the JP choice. That is, in a ESTJ type, the J points to a judging function, with thinking preferred over feeling, so the dominant function is thinking. In the ESTP type, on the other hand, sensing is the preferred function. With introverts, however, the JP choice, according to the Manual, indicates the function which the person prefers using toward the outside world. But since, the Manual argues, the introvert is really more

¹⁴Ibid. Italics added.

interested in the inner world, he saves his real dominant function for his inner life. Consequently, if he uses a judging function in his outer life, his dominant function will be a perceiving one, and vice versa. The function which carries on in the outside world is the "auxiliary function." (This idea is taken from Jung's theory.) Thus, the dominant function in the ISTP type is thinking, not sensing, and the dominant function in the ISTJ type is sensing.

The scoring of the Myers-Briggs Indicator gives a type letter for each scale, together with a number indicating the strength of the preference. The method of scoring, however, is such that the scores can be converted into continuous scales, with scores below 100 indicating one type and scores above 100 indicating the other. The low ends of the scale indicate Extraversion, Sensing, Thinking, and Judging respectively; the high ends indicate Introversion, Intuition, Feeling, and Perceiving. This study uses the scales primarily in their continuous form, but also uses the dichotomous type indications.

An analysis of the item-content of the Indicator items gives a somewhat different picture of the preference choices, although not one that is radically different from

the theory of the Indicator.¹⁵ The item-content of the Extraversion-Introversion scale seems to indicate that it measures primarily the common usage of "extraversion" and "introversion," i.e., social interest and social ease, together with a willingness to reveal oneself to others; as opposed to social unease and detachment. The Sensing-Intuition items seem to indicate primarily a preference for facts and realism, against a preference for theories and for imagination. Some of the items on this scale suggest a choice between conventionality and originality. The Thinking-Feeling scale items seem to be primarily a choice between a preference for impersonal values--reason, thought, rights--against a preference for personal values--feelings and emotions. The Judging-Perceiving scale items seem to indicate a preference for making and sticking to decisions, particularly as a matter of routine and scheduling, as opposed to a preference

¹⁵This is discussed in detail by Lawrence J. Stricker and John Ross, "A Description and Evaluation of the Myers-Briggs Type Indicator," Educational Testing Service Research Bulletin RB-62-6, Princeton, 1962. (Unpublished.) Portions of this assessment are given in "An Assessment of some Structural Properties of the Jungian Personality Typology," Journal of Abnormal and Social Psychology, 68:1 (1964), pp. 62-71; in "Some Correlates of a Jungian Personality Inventory," Psychological Reports, Monograph Supplement 6-V14, and in John Ross, "The Relationship Between a Jungian Personality Inventory and Tests of Ability, Personality and Interest," Australian Journal of Psychology, Vol. 18, No. 1 (1966), pp. 1-17.

for spontaneity and flexibility. A strong Judging score seems to indicate a kind of compulsiveness, with a strong Perceiving score indicating impulsiveness.

The extent to which the Indicator measures the hypothesized Jungian functions is somewhat doubtful. It is even more doubtful whether the type category achieved by the use of the Indicator is a true reflection of the person's Jungian type, even assuming that these types exist in reality. While Jung's definition of extraversion and introversion is based upon the extent to which a person is interested in, involved with, and influenced by, the "object" or the "subject," the Indicator seems to measure primarily interest in and ease with other people. An interest in external objects, as opposed to people, does not seem to be scored as extraverted by the Indicator.¹⁶

Feeling preference as measured by the Indicator would seem to have a greater emotional component than Jung's theory indicates. For Jung, the Extraverted Feeling type, for example, gets his value standards from the outside, without any necessary emotional involvement.¹⁷ There is also a question to what extent the desire to make decisions and stick to them, which the Judging-Perceiving

¹⁶See Stricker and Ross, "Some Correlates," p. 635 ff.

¹⁷Jung, Psychological Types, p. 446 f.

scale seems to measure, is really a preference for a "judging" function as opposed to a "perceiving" one. In addition, the responses of young people to the Judging-Perceiving scale may well include a dimension of resistance to authority, which is not what the scale is trying to measure. Especially in a teen-ager, for example, a person who is a "judging" type, i.e., who likes to make decisions for himself, may see some of the items on the scale as representing the impositions of external authority, and therefore give responses which would be scored as Perceptive.

The theory upon which the Indicator proceeds concerning the way in which the Judging-Perceiving scale points to the dominant function is also open to question. In Jung's theory, one of the four functions tends to be dominant for the individual, i.e., he relies particularly on that function, and calls it into use wherever possible. The opposite function in the same mode is the least valued and least used function. The "auxiliary function" is the preferred function in the other mode. The idea that the introvert would reserve his dominant function for his dealings with the inside world, and therefore use his auxiliary function for the outside world is an appealing and perceptive idea, which may likely contain a great deal of truth. It adds, however, another dimension of

complication to the scoring of the indicator, and therefore another element of uncertainty. If, for example, assuming the Indicator measured every other dimension accurately, a person showed a "false type" on the Extraversion-Introversion scale, so that a "natural" introvert was falsely typed as an extravert, the conclusion regarding the dominant function would also be wrong.

Another point which needs to be kept in mind in using the Indicator is that it does not take into account the influence of dynamic, conflictual factors. The Indicator shows what the person's reported preferences are, but has no way of knowing what lies behind the reports. It is quite easy to "fake" the Indicator. But in addition, even if the respondent reports what he thinks are his real preferences, these may not reflect his "natural" type. Both Jung and the Manual leave room for the development of a "false type," Jung explicitly, the Manual implicitly.¹⁸

In terms of the effect of the reported type on responses to the Liturgical Questionnaire, however, the problem is the same whether a type is "true" or "false." That is the problem that unconscious factors tend to work against the conscious preferences which the Indicator

¹⁸ Jung, Psychological Types, p. 415; Myers-Briggs Manual, p. 69.

measures. Since one of the theories of this essay is that ritual provides a way of expressing unconscious dimensions of psychic life, what does not show on the Indicator may be as important as or more important than what does show. This problem is discussed in Part VI of this chapter. The form of the Indicator which was administered was Form E, which contains the same scored items as the usual form Form F, except that some experimental items are not included.

Part III Construction of the Liturgical Questionnaire

The Liturgical Questionnaire, an instrument especially developed for this study, was designed to provide two measures; a measure of the degree of overt emotion people prefer in the language of worship, and a measure of the degree to which they preferred emotion expressed figuratively. In addition, it also seeks to obtain various kinds of background information on the respondents. The decision was made to limit the sample to Episcopalians, and the material to language from the Book of Common Prayer, in order to limit the effects of unfamiliarity with the language, and other extraneous factors. The basic structure of the questionnaire provides the respondents with the choice of two passages which say essentially the same thing in different ways, either with more or less overt emotion, or

in a more or less figurative way. In addition, the Questionnaire asks for other information for comparative analysis.

To construct the Questionnaire, the language of the Prayer Book was analyzed by content. This analysis included the prayers and responses, as well as the psalms and canticles specifically provided for use in the services. Also included were eight additional psalms from the Psalter, judged to be ones which would be most familiar to the congregations. Passages ranging in size from phrases to entire prayers were entered into about fifty-five categories. These passages were rated for overt emotionality on the basis of a scale of emotionality, described in Appendix I-A. This scale scored the passages from 1 to 5.

From these categories pairs of passages (ranging in length from about ten to fifty words) were selected which were judged to have roughly the same meaning. In some cases, pairs were chosen which are used on the same occasion in the services, e.g., as Opening Sentences for the same season, or as Offertory Sentences. The pairs were chosen to cover a variety of different kinds of content and to express a variety of different emotions. Pairs chosen for the "Emotion" scale were judged to differ (where possible) by at least two points on the emotionality scale, and to have roughly an equal use of figurative

language. Pairs chosen for the "Figurative" scale were judged to be approximately equal in emotionality, but to have one item of the pair significantly greater in the use of figurative language than the other.

Approximately one hundred potential items in each group were compiled by this method. These items were then submitted to three judges, who were asked to judge whether the items fitted the specifications. The judges consisted of two laymen and a laywoman, intelligent and active in worship, but with no formal theological training.

Of the 99 items in the "Emotion" set, 56 were passed by all three judges as meeting the specifications. Fifty of these items were selected to be pre-tested. Of the 93 items in the "Figurative" set, 32 were passed by all three judges. An additional 37 were judged by all three judges as differing significantly in the use of figurative language, but were judged by one of the three as having different emotional potential. Eighteen of these were added to the group passed by all three judges, making fifty items to be pre-tested.

These items were arranged in random order in the Liturgical Questionnaire, Form A, with an equal number of "high options in the first and second place."¹⁹ Form A

¹⁹ A facsimile of the first page of Form A, and of the answer sheet, are found in Appendix I-B.

was administered to fifty-seven subjects, from two congregations, one a congregation in a wealthy suburban community, the other an inner-city congregation. The respondents were asked to answer the items separately according to their preferences for use in public worship and in private prayer. They were given the option of preferring either one of the pair, or of indicating that they liked both equally or disliked both equally.

An item analysis was then done of the results. Since no substantial differences appeared between the answers for "public worship" and those for "private prayer," the latter section was dropped in the final form. A detailed description of the procedure and a summary of the results of the item analysis are presented in Appendix I-C. The items which differentiated most consistently between high scorers and low scorers for each scale were included in Form B. A few items from the Emotion scale differentiated better on the Figurative scale, and were shifted to that scale. Items were chosen for the new Emotion and Figurative scales which did not differentiate high from low scorers on the other scale. A number of items differentiated high from low scorers on both scales. It was decided to place some of these items in a third scale.

In this way, three scales were formed for Form B,

each containing eighteen items. The ELIT scale (Emotion) contained items which differentiated high from low scorers on the original Emotion scale, but not on the original Figurative scale. The FLIT (Figurative) scale contained items which differentiated high from low scorers on the original Figurative scale, but not on the original Emotion scale. The EFLIT (Combined) scale contained items which differentiated high from low scorers approximately equally on both of the original scales.

Form B was constructed from these three groups of items, placed in random order, with half of the items from each scale having the "high" option placed first, and half having it placed second. Respondents were given the same option of choosing either item, both, or neither, as being preferred. The items were scored in such a way that in the item analysis, the greatest differential was achieved between high and low scorers. That is, for a particular item, if more high scorers than low scorers chose option C ("Like both equally"), that option was given a score of 1, the same as the "high" selection of the pair. For the EFLIT scale, the scoring weights were chosen so as to keep the differential between high and low scorers on both scales approximately equal. A list of the items, together with the scoring weights, for each scale, is found in Appendix I-D. A facsimile of the first page of Form B and of the answer

sheet, together with the instruction sheet, are found in Appendix I-E.

Part IV Development of Other Variables

In addition to the Liturgical scales, the Liturgical Questionnaire asked for other information, which was used to form additional variables.²⁰ Several of the variables were based upon the congregation to which the respondents belonged, with the individuals receiving the same score as their congregation. Each congregation was scored on social class into three relative groups, based upon an estimate of the income level of the congregation. While this was a rough estimate, it was felt worth including to indicate if social class made an important difference on the Liturgical scales.

Each congregation was also scored according to the type of community in which it was located. Congregations were separated on the basis of whether or not they were located within the U. S. Census Bureau Standard Metropolitan Statistical Areas, and within each of these groups, on the basis of the size of the community. Congregations were also scored on the basis of the number of communicants on their rolls.

²⁰A summary of variables is presented in Table I, p. 166. A detailed description of all variables is presented in Appendix II-A.

On the Liturgical Questionnaire respondents were asked to give their sex, whether or not they had ever been married, and their age, grouped by decades. They were also asked to list their occupation. Occupations were grouped roughly on the basis of the U. S. Census Bureau classifications, with some changes to adapt to the particular interests of the study. Housewives and unemployed persons (including retired persons if they did not indicate their former occupation) were grouped together. A special category was developed for those persons involved in the humanities and communications field--artists, writers, English teachers, persons employed in radio or television, and the like.

While an examination of "churchmanship" was not the primary interest of the study, it was thought helpful to include a rough indication of this factor, since it is clearly involved in questions of liturgical worship. "Churchmanship" is a very difficult phenomenon to tie down. The common-sense distinctions between "high-church" and "low-church" are familiar to every Episcopalian. But the real basis for the distinction, and the factors which go to make it up, are very complex.

"High-churchmanship" has at least three dimensions, which are related in complex ways. The term may refer to the use of a high degree of ceremonial actions and objects

in worship. It may refer to a "catholic" theology, which emphasizes the Church and the Sacraments. In the Episcopal Church of the present it is also often connected with relative conservatism, both in theology and in moral norms. These three things tend to occur together, but are not necessarily directly causally related.

Liturgical writers often object, with good reason, to the use of the terms "high-church" and "low-church," partly because they mean so many different things, partly because they have become labels in unfortunate kinds of partisanship. Yet it is difficult to deal with matters of liturgical worship without taking churchmanship into account. This essay does not attempt to make fine distinctions, a task well beyond its ability, but the results of the study may help to sort out the kinds of factors which go to make up "churchmanship."

The primary meaning of churchmanship for this study is the degree of ceremonial elaboration in worship. The various congregations were rated on a "Churchmanship" scale. A simple five-point scale was constructed, simple enough so that common-sense distinctions would apply. The basis for this scale is indicated in Appendix II-A, Variable 16.

In addition to scoring each congregation on churchmanship, resulting in the variable CNGCHP, the

individuals were also asked to answer the question: "In comparison with this congregation's practice, are you most comfortable with: a much higher / a higher / about the same / a lesser / a much lesser / degree of ceremonial in worship?" The answer to these questions resulted in a scale of "Raw Individual Churchmanship" (RICHP), ranging from -2 to 2. This score was then added to the Congregational Churchmanship score to obtain an "Individual Churchmanship" (INDCHP) score. (The analysis of the results seems to indicate that the INDCHP scale was of doubtful usefulness.)

The Liturgical Questionnaire was also designed to investigate the influence of factors relating to whether or not the respondents had been raised with Episcopal worship, or had come into the denomination at a later age, in which case it was concerned with the denomination they had been raised in, and the reason why they joined the Episcopal Church. Respondents were asked to indicate the approximate age when they became "actively associated with the Episcopal (Anglican) Church." The ages given were grouped to form the variable AGECHG. Since one of the scores indicated an indeterminant age, the scale was truncated for statistical purposes by removing this score, to form IAGECHG. The scores were also grouped into "Natives," those who had become active in the Episcopal

Church before the age of twelve, and "Immigrants," those who changed at twelve or after. This formed a further variable, GAGECHG (Grouped AGECHG).

Respondents were also asked to indicate their previous denominational affiliation, which formed the variable DENFRM, and their reason for changing, which formed the variable REASON. The GAGECHG and REASON variables were combined, to divide respondents into four groups, in the variable "Conversion Status" (CNVSTS). The "Native" group consisted of all the "Natives" from GAGECHG. The "Immigrants" were divided into three groups. Those who indicated no reason for changing were classified as "No Reason." Those who indicated that they came into the Episcopal Church because they were in some way attracted to it were classified as "Converts." Included in this group were those who indicated a reason such as "No Methodist Church in the area," or "Because the children couldn't understand Greek," on the grounds that while such people perhaps preferred another denomination, they could have picked another church than the Episcopal Church. Those who gave a reason indicating that the change was not primarily a matter of choosing the Episcopal Church over another denomination, were listed as "Draftees." These were mostly people who indicated that their choice was the result of marriage. Where the respondent gave both "marriage"

and some kind of attraction as reasons, he was listed as a "Convert." The scores of Converts and Draftees, separated by denominational background, on the Myers-Briggs and Liturgical variables, were compared with each other, and with those of Natives.

Part V Procedures of Administration

Form E of the Myers-Briggs Type Indicator, together with Form B of the Liturgical Questionnaire, were administered to 296 persons in all. These persons were from ten different congregations, together with some scattered individuals from other congregations. The congregations were chosen to be representative of different sizes of churches, localities, social class, and churchmanship. No attempt was made, however, to obtain a statistically balanced distribution.

Where possible, the Questionnaires were administered to groups of adults and older teen-agers at the "coffee hour" following the Sunday service, in order to get as representative a group as possible. Slightly more than three-fourths of the sample was obtained in this way. This method tended to select a somewhat younger group than would be representative of the congregation as a whole, and was perhaps selective in other ways. For two congregations, the Questionnaires were administered at an

evening meeting especially called for the purpose. For the other congregations, the Questionnaires were either distributed personally by the investigator or by one of the clergy of the congregation, and taken home to be completed.

Part VI
Derivations of Hypotheses for the
Empirical Study

It was found to be very difficult to develop operational hypotheses for the empirical study. The basic problem was that the thesis of the study deals with the relation of conscious and unconscious processes. Ritual is postulated to be a way of expressing unconscious dimensions of psychic life. In many cases, unconscious factors will work in the opposite direction from conscious factors. This is particularly evident in Jung's theory of psychic life, where it is almost an axiom that the conscious and unconscious forces work in opposite directions. The problem of developing hypotheses was complicated by the difficulty of knowing to what extent the liturgical scales represented potential or overt emotionality, and therefore how different kinds of people would react to them. This difficulty is reflected in the number of stages through which the operational hypotheses for the study proceeded.

The following discussion will indicate the thinking behind the final working hypotheses. At one stage in the process, separate hypotheses were drawn up for the sixteen different Myers-Briggs types. This project, however, was abandoned, because the hypotheses seemed to reflect very little more than a simple combination of the effects of the individual scales. Final hypotheses, then, were made for each of the three Liturgical scales, related to each of the Myers-Briggs variables taken separately. Hypotheses were also drawn up relating the Churchmanship variables to the Myers-Briggs variables.

For the ELIT scale, it was expected that the major personality influence would be Thinking-Feeling, with Feelers scoring higher than Thinkers. The expectation was that Feelers would react to the higher emotional potential in the high items on that scale. Intuitives were expected to score higher on this scale than Sensors, partly because the high options tended to be more prolix than the low ones. It was expected that Judging types would tend to score either low or high, on the basis of their propensity to make definite decisions, but would tend to score low, so Perceivers were expected to score higher on ELIT than Judgers.

Extraversion-Introversion was expected to have a mixed effect on this scale. Introverts would be expected

to be more at home with the "inner world," including emotion. At the same time, however, they would also be less inclined to be comfortable with emotion expressed publicly. The original hypotheses expected Introverts to like less overt emotion than Extraverts in public worship, but to prefer more for private prayer. When the private prayer section was omitted in Form B, it seemed that the two factors would cancel each other out, so no prediction was made.

The working hypotheses for the ELIT scale were as follows:²¹

- a. There will be a positive correlation between ELIT and TFCONT.
- b. There will be a positive correlation between ELIT and SNCONT.
- c. There will be a positive correlation between ELIT and JPCONT.

For the FLIT scale, it was expected that Sensors would score lower than Intuitives, on the grounds that the Sensor's greater interest in "facts" as opposed to "possibilities," for "realities" as opposed to "theories," would make him prefer language which states things directly, rather than language which is figurative, and therefore

²¹EICONT, SNCONT, TFCONT, and JPCONT are the continuous scores on the Myers-Briggs Extraversion-Introversion, Sensing-Intuition, Thinking-Feeling, and Judging-Perceiving scales respectively. The high ends of the scales are Introversion, Intuition, Feeling, and Perceiving.

open to various kinds of interpretations. The Intuitive type, on the other hand, was expected to prefer figurative language, because it leaves more room for the imagination. It was also expected that Judgers would prefer less figurative language than Perceivers, because Judgers like things stated clearly. They would be expected to prefer language which doesn't leave people in doubt about what is meant, or what stance is taken. The Perceptive, on the other hand, who doesn't like to be committed to things, would be expected to prefer figurative language. The figurative language would have the effect of being open to a number of interpretations, a quality which the Perceptive would be expected to like.

It was also expected that Introverts would prefer figurative language somewhat over Extraverts, because it expresses emotion in indirect ways rather than direct ways. It was expected that the Introvert, uncomfortable with public expression of emotion, would feel more comfortable with it if it were expressed in a disguised way. Feelers were expected to prefer FLIT over Thinkers, primarily on the basis of the ability of figurative language to express emotion.

The working hypotheses for the FLIT scale were as follows:

- a. There will be a positive correlation between FLIT and SNCONT.
- b. There will be a positive correlation between FLIT and JPCONT.
- c. There will be a positive correlation between FLIT and EICONT.
- d. There will be a positive correlation between FLIT and TFCONT.

For the EFLIT scale, the effect of the factors mentioned above was expected to be combined. The main factor affecting choice on the EFLIT scale was expected to be Thinking-Feeling, with Feelers preferring EFLIT over Thinkers. On the same grounds as the hypotheses for the FLIT scale, Intuitives were expected to prefer EFLIT over Sensors, and Perceivers over Judgers. That is, Sensors and Judgers would prefer things stated more directly, rather than indirectly. It was also expected that the somewhat disguised expression of emotion on the EFLIT scale would attract Introverts over Extraverts.

The working hypotheses for the EFLIT scale were as follows:

- a. There will be a positive correlation between EFLIT and TFCONT.
- b. There will be a positive correlation between EFLIT and SNCONT.
- c. There will be a positive correlation between EFLIT and JPCONT.
- d. There will be a positive correlation between EFLIT and EICONT.

Hypotheses were also drawn up for the Churchmanship scales. No distinction was made, however, between the three scales. The complexity of factors going to make up

"high" and "low" church has already been discussed. It was felt that the stress on authority and discipline, together with stricter attention to standards of belief and conduct, which are apt to be typical of the Episcopal "high" church, would tend to attract Sensors and Judgers. It would attract Sensors, because one component of the Sensing-Intuition scale is a preference on the part of Sensors to prefer the established way of doing things, rather than new or unconventional ways. A "higher" church would also be expected to attract Judgers, who prefer to have things set down in formal and decided ways. This would apply both to the stricter standards, and also to the more formalized ritual.

On the other hand, the rich ceremonial of the "high" church has, according to the theory of the essay, a high ability to express emotion, and the combination of rich symbolism and formal patterns would tend to attract particularly those who would appreciate ritualized emotional expression. Accordingly, it was expected that "high churchmen" would be more apt to be Feelers than Thinkers, and Introverts than Extraverts. Accordingly, it was hypothesized that those scoring high on Churchmanship would tend to be Introverts, Sensors, Feelers, and Judgers.

CHAPTER VIII

RESULTS OF THE STUDY

A brief summary of the variables used in the study is given in Table I. A detailed description and frequency count of the variables are given in Appendix II-A, Table XXIV. Standard statistics for all numerical variables are given in Appendix II-B, Table XXV. Complete intercorrelations of the numerical variables are found in Appendix II-C, Table XXVI.

Part I Relationships of Personality Factors and Liturgical Preferences

Liturgical Scales

The method of forming the three original liturgical preference scales is given above in Chapter VII. Standard statistics and intercorrelations for these liturgical variables are given in Tables II and III. Since all three of the liturgical scales correlated fairly highly with one another, two additional scales were constructed from them in an attempt to isolate as much as possible the separate factors reflected in them. Since EFLIT was in some sense a combination of ELIT and FLIT, the score for each

TABLE I

BRIEF DESCRIPTION OF VARIABLES USED IN STATISTICAL ANALYSIS

#	Code Name	Name	Number of Intervals	Description
1	CONG	Congregation	12	Congregation Number. Scattered Individuals scored 12.
2	COMM	Community	4	Type of Community
3	CLASS	Class	4	Social Class. Indeterminate Class scored 4.
4	TCLASS	Truncated Class	3	CLASS with Indeterminate Class excluded.
5	SIZE	Size of Congregation	5	Based upon number of communicants.
6	SEX	Sex	2	Females = 0. Males = 1.
7	MARR	Marital Status	2	Never Married = 0. Ever Married = 1.
8	AGE	Age	7	Grouped by nearest multiple of ten years.
9	OCCUP	Occupation	10	Age respondent became active in Episcopal Church. Older age, but not specified, scored 8.
10	AGECHG	Age Change	9	AGECHG with indeterminate age excluded.
11	TAGECHG	Truncated Age Change	8	"Natives" (AGECHG below 12 years) = 0. "Immigrants" = 1.
12	GAGECHG	Grouped Age Change	2	
13	REASON	Reason for Change	10	Combined GAGECHG and REASON. Natives, No Reason, Draftees, and Converts.
14	CNVSTS	Conversion Status	4	
15	DENFRM	Previous Denomination	20	
16	CNGCHP	Congregation Churchmanship	5	
17	RICHP	Raw Individual Churchmanship	5	Preference for more or less ceremonial than congregation.
18	INDCHP	Net Individual Churchmanship	6	CNGCHP plus RICHP.

TABLE I (continued)

#	Code Name	Name	Number of Intervals	Description
<u>MYERS-BRIGGS SCALES</u>				
19	EI	Extraversion-Introversion	2	Extravert = 0. Introvert = 1.
20	EICONT	Continuous EI	159	Extraversion below 100. Introversion above 100.
21	SN	Sensing-Intuition	2	Senser = 0. Intuitive = 1.
22	SNCNT	Continuous SN	159	Sensing below 100. Intuition above 100.
23	TF	Thinking-Feeling	2	Thinker = 0. Feeler = 1.
24	TFCNT	Continuous TF	149	Thinking below 100. Feeling above 100.
25	JP	Judging-Perceiving	2	Judger = 0. Perceiver = 1.
26	JPCNT	Continuous JP	169	Judging below 100. Perceiving above 100.
27	MBTYPEB	Myers-Briggs Type (Binary)	16	
28	MBTYPED	Myers-Briggs Type (Decimal)	16	
<u>LITURGICAL SCALES</u>				
29	ELIT	Emotion Scale	18	
30	FLIT	Figurative Scale	18	
31	EFLIT	"Combined" Scale	18	
32	EMINEF	ELIT minus EFLIT	36	
33	FMINEF	FLIT minus EFLIT	36	

TABLE II
STANDARD STATISTICS OF LITURGICAL SCALES

	Range		Mean	Standard Deviation	Reliability
	Low	High			
ELIT	1	16	7.643	3.00	.54 ^a
FLIT	2	16	8.271	2.59	.35 ^a
EFLIT	1	17	8.924	2.82	.46 ^a
EMINEF	- 10	9	- 1.282	2.96	.04 ^b
FMINEF	- 9	9	- 0.653	2.92	.01 ^b

N = 291

^aFrom Kuder-Richardson Formula 21.

^bExtrapolated from figures for basic scales (See note 2, page 169).

TABLE III
INTERCORRELATIONS OF LITURGICAL SCALES^a

	ELIT	FLIT	EFLIT	EMINEF	FMINEF
ELIT	1.00	.33**	.48**	.55**	-.17**
FLIT	.33**	1.00	.42**	-.07	.48**
EFLIT	.48**	.42**	1.00	-.46**	-.59**
EMINEF	.55**	-.07	-.46**	1.00	.39**
FMINEF	-.17**	.48**	-.59**	.39**	1.00

N = 291 **Significant @ .01 (Two-tailed)

^aCorrelations in all tables are computed as Pearson product-moment correlations.

individual on EFLIT was subtracted from his score on the other two variables, to isolate that element in ELIT which was not shared by FLIT, and vice versa. Accordingly, EMINEF (ELIT minus EFLIT) and FMINEF (FLIT minus EFLIT) were formed. That this attempt was successful is evidenced by the correlation of $-.07$ between EMINEF and FLIT, and of $-.17$ between FMINEF and ELIT. An interpretation of the meaning of the new scales is given later in this chapter.

Distributions of scores on the liturgical variables are presented in Figures 1 through 5. The ranges of scores for the distributions cover 16 to 20 scale points, with standard deviations ranging from 2.59 to 3.00. Reliabilities for the scales were estimated by means of the Kuder-Richardson Formula 21, at $.54$ for ELIT, $.35$ for FLIT, and $.46$ for EFLIT.¹ Reliabilities for the composite scales were estimated by formula at $.04$ for EMINEF and $.01$ for FMINEF.² All these reliabilities are minimum values.

¹G. F. Kuder and M. W. Richardson, "The Theory of the Estimation of Test Reliability," *Psychometrika*, I:1 (1937), pp. 156-160. This formula gives minimum values for reliability.

²Estimated variances of error for the original scales were obtained from their estimated reliabilities. These were added to form the estimated variance of error for the composite scales, and the estimated reliability in turn derived from these values. Since correlations significantly different from zero were obtained between the composite scales and other variables, the actual reliabilities of these scales must be somewhat higher than the estimates.

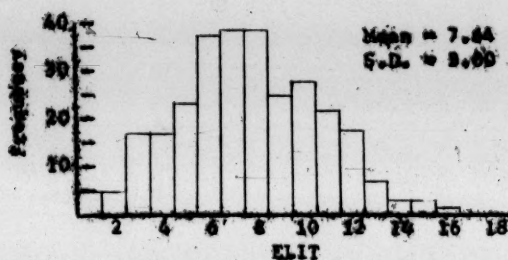


Figure 1. Distribution of ELIT

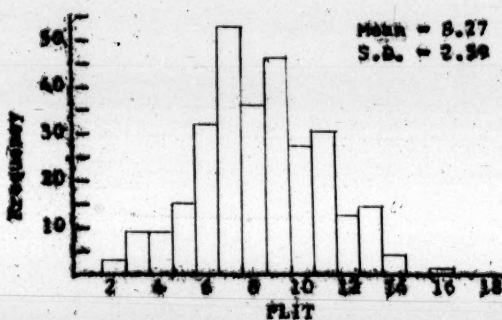


Figure 2. Distribution of FLIT

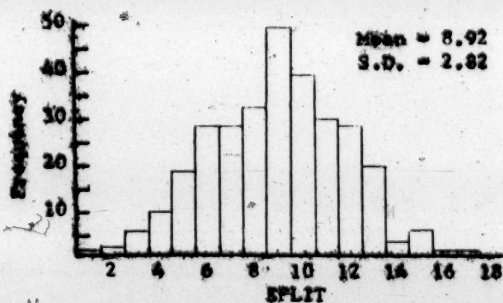


Figure 3. Distribution of EFLIT

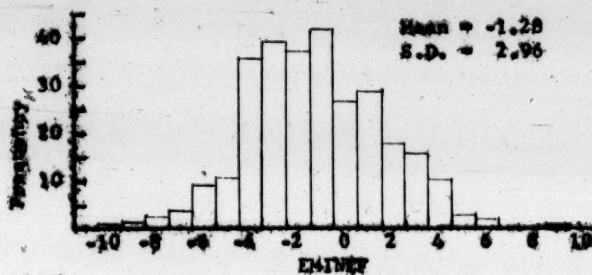


Figure 4. Distribution of ENINEF

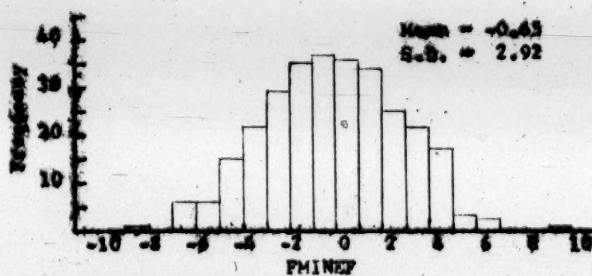


Figure 5. Distribution of PMINEF

The obtained values for EMINEF and FMINEF are so small as to make it unrealistic to correct correlations obtained with them for attenuation. However, since the reliability of the composite scales is considerably less than that of the original scales, the correlations obtained with them should be interpreted as being of greater significance than those of the same size obtained with the original scales.

Myers-Briggs Scales

Standard statistics for the Myers-Briggs scales are found in Table IV. Reliabilities were estimated by formula from reliabilities for these scales reported in the Myers-Briggs Manual.³ The estimated reliabilities of these scales are relatively high, ranging from .76 to .96. Frequencies and percentages of the sample falling in the various combinations of Myers-Briggs types are found in Appendix II-D, Table XXVII.

General comparisons of the means on these variables with those reported by other studies is difficult, since no general population means are available. Stricker and Ross report statistics for a number of groups given the Indicator, but these are almost all groups of

³Myers-Briggs Manual, p. 20.

students.⁴ Since several of the Myers-Briggs scales correlated significantly with age for this sample, it was concluded that the means of this sample would not be directly comparable to other reported means. Accordingly, the mean scores of the portion of this sample in the age group sixteen to twenty-five were compared with the scores reported by Stricker and Ross, since most of their reported samples would fall into this age group.

The mean scores of the total sample on the Myers-Briggs scales were all within the range of means reported by Stricker and Ross. The group as a whole tended to be somewhat more Introverted and Feeling than the average of other groups reported. However, striking differences were noted between the means of the sixteen to twenty-five age group in this sample and the means reported by Stricker and Ross. On the EICONT scale (Extraversion-Introversion) the mean from this group was about average. On the SNCONT (Sensing-Intuition) scale, the mean was at the high end (Intuitive) of the other reported means. On the TFCONT (Thinking-Feeling) scale, however, the mean for the young age group in this sample was 118.6, 8 points above the mean for any group reported by Stricker and Ross, a

⁴Stricker and Ross, "Some Correlates," p. 633. It should be noted that the scores reported by Stricker and Ross require coding to be comparable with the scores reported for this sample, since a new form of scoring multiplies the scales by a factor of 2.

difference significant at .01. On the JPCONT (Judging-Perceiving) scale, the differences were even more striking. The sixteen to twenty-five age group in this sample had a mean of 115.9, 19 points above any other reported mean, also significant at better than .01. Thus, this portion of the sample was somewhat more Intuitive, and substantially more Feeling and more Perceptive than any other reported group.

To the extent that we can generalize from this age group to the whole sample, we can conclude that this sample, presumably a representative sample of Episcopalians, is somewhat more Intuitive than the general population, and significantly more Feeling and Perceiving. There is no way to tell from these data whether this difference is characteristic of people who go to church in general, or of Episcopalians in particular.

Intercorrelations between the different Myers-Briggs continuous scores (Reported in Table V) are very similar to those recorded by other studies.⁵ There is a correlation of .40 between the SNCONT and JPCONT scales, and a correlation of .19 between the IFCONT and JPCONT scales, both significant at .01. Thus, there is a tendency for Sensors to be also Judgers and for Intuitives to be also Perceptives. There is also a slight tendency for

⁵Myers-Briggs Manual, p. 11

TABLE IV

STANDARD STATISTICS OF MYERS-BRIGGS CONTINUOUS SCALES

	Range		Mean (Whole)	Mean (Age 16-25)	Stand. Dev.	Reliab. ^a
	Low	High				
EICONT ^b	47	159	100.1	94.3	23.8	.79
SNCONT ^c	41	151	96.4	110.3	27.1	.84
TFCONT ^d	55	149	110.4	118.6	20.7	.76
JPCONT ^e	45	161	88.6	115.9	27.1	.96

N = 288

^aReliability estimated by formula from reported split-half reliabilities reported in the Myers-Briggs Manual.

^bOver 100 indicates Introversion. Under 100 indicates Extraversion.

^cOver 100 indicates Intuition. Under 100 indicates Sensing.

^dOver 100 indicates Feeling. Under 100 indicates Thinking.

^eOver 100 indicates Perceiving. Under 100 indicates Judging.

TABLE V

INTERCORRELATIONS OF MYERS-BRIGGS CONTINUOUS SCALES

	EICONT	SNCONT	TFCONT	JPCONT
EICONT	1.00	-.09	-.07	-.10
SNCONT	-.09	1.00	.07	.40**
TFCONT	-.07	.07	1.00	.19**
JPCONT	-.10	.40**	.19**	1.00

N = 288

**Significant @ .01 (Two-tailed)

Thinkers to be Judgers and for Feelers to be Perceptives.

Relationships between the Liturgical
and Myers-Briggs Variables

The basic hypotheses of the study were concerned with the relation between the liturgical scales and the Myers-Briggs scales. Two methods of comparing the results were used. One was the derivation of Pearson product-moment correlations between the scales. In addition, an analysis of variance was performed, taking the dichotomous types as derived from the Myers-Briggs Indicator, both separately, and in various combinations. Intercorrelations are given in Table VI. Intercorrelations are given with 5% confidence limits. In addition, intercorrelations with the original liturgical scales are given with correction for attenuation. Since the estimated reliability values are minimum values, the corrected intercorrelation values are maxima. Since the reliabilities of the EMINEF and FMINEF scales are lower than the original liturgical scales, their intercorrelation values should be taken as indicating a stronger interrelationship than an equal value with the original scales. Simplified results of the analysis of variance for the dichotomous types taken separately are given in Tables VII - XI. More detailed results of the analysis of variance are given in Appendix II-E, Tables XXVIII through XXXII.

TABLE VI
INTERCORRELATIONS OF LITURGICAL VARIABLES WITH MYERS-BRIGGS VARIABLES

		EICONT ^c	SNCONT ^d	TFCONT ^e	JPCONT ^f
ELIT	Observed ^a	.09±.12	-.14±.11*	.07±.12	-.16±.11**
	Corrected ^b	.14	-.21	.11	-.22
FLIT	Observed ^a	-.03±.12	.13±.11*	.19±.11**	.02±.12
	Corrected ^b	-.06	.25	.37	.03
EFLIT	Observed ^a	-.00±.12	-.03±.12	.13±.11*	-.02±.12
	Corrected ^b	-.01	-.08	.22	-.04
EMINEF	Observed ^a	.09±.12	-.10±.12	-.06±.12	-.14±.11*
FMINEF	Observed ^a	-.03±.12	.17±.11**	.04±.12	.04±.12

N = 283 *Significant @ .05 **Significant @ .01 (One-tailed)

^aIndicated limits are 5% confidence limits, calculated using the z prime transformation.

^bCorrected for attenuation. Because of the low estimated reliability of EMINEF and FMINEF, no corrected results are reported. They would, however, be substantially greater than those reported for the original scales.

^cPositive correlation indicates preference by Introverts; negative correlation indicates preference by Extraverts.

^dPositive correlation indicates preference by Intuitives; negative correlation indicates preference by Sensors.

^ePositive correlation indicates preference by Feelers; negative correlation indicates preference by Thinkers.

^fPositive correlation indicates preference by Perceivers; negative correlation indicates preference by Judgers.

TABLE VII

COMPARATIVE MEANS ON ELIT BY MYERS-BRIGGS DICHOTOMOUS TYPES

		Mean	St. Dev.	F. ^a
Total Group	N = 284	7.58	2.97	
Extraverts	N = 153	7.42	3.06	
Introverts	N = 131	7.76	2.85	0.96
Sensors	N = 158	7.99	3.06	
Intuitives	N = 126	7.06	2.77	6.95**
Thinkers	N = 79	7.15	3.01	
Feelers	N = 205	7.74	2.94	2.27
Judgers	N = 194	7.79	3.03	
Perceivers	N = 90	7.12	2.78	3.13

^aD.F. = 1/282 **Significant @ .01

TABLE VIII

COMPARATIVE MEANS ON FLIT BY MYERS-BRIGGS DICHOTOMOUS TYPES

		Mean	St. Dev.	F. ^a
Total Group	N = 284	8.23	2.59	
Extraverts	N = 153	8.38	2.62	
Introverts	N = 131	8.06	2.57	1.06
Sensors	N = 158	7.96	2.37	
Intuitives	N = 126	8.58	2.82	4.09*
Thinkers	N = 79	7.56	2.55	
Feelers	N = 205	8.49	2.57	7.58**
Judgers	N = 194	8.18	2.46	
Perceivers	N = 90	8.36	2.88	0.30

^aD.F. = 1/282 *Significant @ .05 **Significant @ .01

TABLE IX

COMPARATIVE MEANS ON EFLIT BY MYERS-BRIGGS DICHOTOMOUS TYPES

		Mean	St. Dev.	F. ^a
Total Group	N = 284	8.87	2.82	
Extraverts	N = 153	8.92	2.76	
Introverts	N = 131	8.82	2.90	0.07
Sensors	N = 158	9.04	2.79	
Intuitives	N = 126	8.67	2.86	1.22
Thinkers	N = 79	8.30	2.70	
Feelers	N = 205	9.09	2.84	4.32*
Judgers	N = 194	8.82	2.72	
Perceivers	N = 90	8.98	3.03	0.18

^aD.F. = 1/282 *Significant @ .05

TABLE X

COMPARATIVE MEANS ON EMINEF BY MYERS-BRIGGS DICHOTOMOUS TYPES

		Mean	St. Dev.	F. ^a
Total Group	N = 284	-1.30	2.96	
Extraverts	N = 153	-1.50	2.87	
Introverts	N = 131	-1.06	3.05	1.53
Sensors	N = 158	-1.05	2.99	
Intuitives	N = 126	-1.60	2.90	2.46
Thinkers	N = 79	-1.15	3.38	
Feelers	N = 205	-1.35	2.79	0.26
Judgers	N = 194	-1.04	3.06	
Perceivers	N = 90	-1.86	2.65	4.78*

^aD.F. = 1/282 *Significant @ .05

TABLE XI
COMPARATIVE MEANS ON FMINEF BY MYERS-BRIGGS DICHOTOMOUS TYPES

		Mean	St. Dev.	F. ^a
Total Group	N = 284	-0.64	2.93	
Extraverts	N = 153	-0.54	2.91	
Introverts	N = 131	-0.76	2.95	0.43
Sensors	N = 158	-1.08	3.04	
Intuitives	N = 126	-0.09	2.68	8.32**
Thinkers	N = 79	-0.75	3.21	
Feelers	N = 205	-0.60	2.81	0.14
Judgers	N = 194	-0.65	3.01	
Perceivers	N = 90	-0.62	2.75	0.01

^aD.F. = 1/282

**Significant @ .01

The derivation of the hypotheses has been described in Chapter VII, Part VI. The formal hypotheses for the ELIT scale were as follows:

- a. There will be a positive correlation between ELIT and TFCONT.
- b. There will be a positive correlation between ELIT and SNCONT.
- c. There will be a positive correlation between ELIT and JPCONT.

Both the correlations and the analysis of variance indicate results in the expected direction for Hypothesis a), but both are below statistical significance. For Hypothesis b) the results were in the opposite direction than that expected. Sensors expressed a preference for ELIT as opposed to Intuitives. Results for Hypothesis c) were also in the opposite direction to that expected.

The formal hypotheses for the FLIT scale were as follows:

- a. There will be a positive correlation between FLIT and SNCONT.
- b. There will be a positive correlation between FLIT and JPCONT.
- c. There will be a positive correlation between FLIT and EICONT.
- d. There will be a positive correlation between FLIT and TFCONT.

Hypothesis a) was confirmed at the five per cent level of confidence. Hypotheses b) and c) were not confirmed. Hypothesis d) was confirmed at the .01 level of confidence.

The formal hypotheses for the EFLIT scale were as follows:

- a. There will be a positive correlation between EFLIT and IFCONT.
- b. There will be a positive correlation between EFLIT and SNCONT.
- c. There will be a positive correlation between EFLIT and JPCONT.
- d. There will be a positive correlation between EFLIT and EICONT.

Hypothesis a) was confirmed at the five per cent level of confidence. Hypotheses b), c), and d), failed to be confirmed, since no appreciable relationship was found between this scale and the other three Myers-Briggs variables.

Interpretation of the findings.--Of the eleven hypotheses, three were statistically confirmed, six not confirmed, and two showed substantial results in a direction opposite to that expected. These results, together with the added complications introduced by using the EMINEF and FMINEF scales, lead to the conclusion that a general interpretation of the results is needed.

All of the reported correlations and differences in mean scores were relatively small, even those that were statistically significant. When corrected for attenuation, however, the results were higher, suggesting that the actual influence of the personality factors is greater than the low correlations would indicate. Even so, the effects of

the personality variables studied clearly account only partially for the fairly large differences between individuals in their preferences. The factors affecting the preferences seem to be quite complex, as the theory would lead us to expect.

Probably the most important finding in the relation between the personality scales and the liturgical scales is the lack of a significant difference between Thinkers and Feelers on the ELIT scale. The correlation of TFCONT with ELIT was only $.07 \pm .12 (.11)$.⁶ This bears out the idea that the method of expressing emotion is more important than the fact of expressing it. Feelers would be expected to want a higher degree of emotional expression than Thinkers, but they do not show a preference for overt expression. On the other hand, Feelers did show a definite preference for FLIT and EFLIT, those scales in which emotion was expressed through figurative language, with a correlation of $.19 \pm .11 (.37)$ of TFCONT with FLIT, and of $.13 \pm .11 (.22)$ with EFLIT. Figurative language seems to be a primary way of expressing emotion.

The results suggest that the common factor in the three original liturgical scales is emotionality, expressed

⁶Correlations are given with 5% confidence limits, computed using the z prime transformation. Figures in parentheses are correlations corrected for attenuation. No corrected figures are given for the composite scales, because of their highly uncertain nature.

either directly or indirectly. EFLIT seems to be the scale which measures potential emotionality, with ELIT measuring overt emotionality, and FLIT measuring emotion expressed through figure. The composite scales would then tend to extract the emotionality factor, leaving the EMINEF scale measuring something which might be called "overtiness," and the FMINEF scale measuring a kind of "de-emotionalized" figurativeness, a sort of imagination factor.

Using this interpretation, the only personality dimension which affected the preference for potential emotion was Thinking-Feeling. Sensors and Judgers, however, were the ones who preferred the overt and direct expression of emotion. The correlation of SNCONT with ELIT was $-.14 \pm .11$ ($-.21$) and that of JPCONT with ELIT was $-.16 \pm .11$ ($-.22$). This should have been expected from the nature of the types discussed earlier. Both Sensors and Judgers would seem to want things definitely and clearly stated. The hypotheses expected this to show up in a dislike for figurative language (as it did with Sensors), but it showed up definitely on ELIT. This is particularly the case with Judgers, as shown by the EMINEF (overtiness) scale. The correlation of JPCONT with EMINEF was $-.14 \pm .11$. Judgers like things definite, with no hesitation, and this shows on this scale.

On the FLIT scale, presumed to measure a preference for figuratively-expressed emotion, the strongest preference was that by Feelers, with a correlation of TFCONT with FLIT of $.19 \pm .11$ (.37). A somewhat smaller preference was by Intuitives-- $.13 \pm .11$ (.25). It was expected that Intuitives, who like imagination, would prefer the play of possibilities present in figurative language, and this was borne out by the results. The difference between the approach of Feelers and Intuitives to figurative language is indicated by the different results on the FMINEF scale, where TFCONT showed a correlation of only $.04 \pm .12$ with FMINEF, while SNCONT showed a correlation of $.17 \pm .11$. Thus the attraction of figurative language for Feelers seems to be of a different sort than that for Intuitives--for the one by its emotional potential, for the other by its power to call up associations.

The lack of significant findings from the Extra-version-Introversion scale confirms in a negative way the expectation that the greater interest of Introverts in the inner life would be counteracted by their greater reluctance to express emotion publicly. Some of the further results tend to suggest that this opposing dynamic does exist.⁷

⁷See the analysis of sex differences below.

Part II
Influence of Congregational and
Personal Variables

Congregational Variables

Ten separate congregations provided samples, in addition to some scattered individuals from other congregations. While the congregations were from a variety of communities, and were of varying size and churchmanship, no attempt was made to obtain a representative sampling. Groups from the different congregations ranged in size from seven to sixty-four. Several of the variables were based upon estimates of the congregations themselves, as a rough check on the influence of these factors. These variables were CLASS, COMMUN (Type of community), SIZE (of the congregation), and CNGCHP (Congregational Churchmanship.)⁸ Summaries of these variables are found in Appendix II-F-1, Table XXXIII.

An analysis of variance was performed upon some of the other variables by congregations. Results are summarized in Appendix II-F-2, Table XXXIV. There were no statistically significant differences between congregations with regard to sex or marital status. There was, however, a significant difference in age between the different

⁸Churchmanship variables are analyzed in Part IV of this chapter.

congregational samples. There were also differences between congregations on the Sensing-Intuition scale significant at .01 and on the Judging-Perceiving scale significant at .05. There were, however, no statistically significant differences between congregations on any of the liturgical scales.

Community, Class, and Size.---Comparative means on the Myers-Briggs and the liturgical variables for the Community groups are found in Appendix II-G, Table XXXV. The only statistically significant difference between these groups was on the TFCONT scale. Churches in smaller communities, both within and outside the Standard Metropolitan Areas, tended to score slightly more toward the Thinking end of the scale. Given the fact that this sample scored generally higher on the TF scale than other samples reported, it may be suggested that churches (at least Episcopal churches) tend to attract more Feeling types, and that in larger communities there is more of a selective factor operating, due to less community pressure to attend church.

CLASS was a rough estimate of social class, based upon the congregation. Intercorrelations of TCLASS and SIZE with other variables are given in Table XII.⁹ There

⁹TCLASS is CLASS with the "indeterminate" score removed for statistical purposes.

TABLE XII

INTERCORRELATIONS OF CLASS AND SIZE WITH PERSONAL VARIABLES,
MYERS-BRIGGS VARIABLES, AND LITURGICAL VARIABLES

		TCLASS	SIZE
SIZE ^a	N = 10	.05	
SEX	N = 276	.12*	.05
MARR	N = 273	.08	.08
AGE	N = 273	-.02	.04
EICONT	N = 269	.04	.01
SNCONT		.18**	.00
TFCONT		-.07	.01
JPCONT		.05	-.05
ELIT	N = 271	-.17**	.01
FLIT		.04	-.10
EFLIT		-.04	-.05
EMINEF		-.14*	.06
FMINEF		.07	-.04

* Significant @ .05 ** Significant @ .01
(Two-tailed)

^a Using congregations as units

was a slight, though statistically significant, tendency for higher class churches to have more males in the sample. Correlations of TCLASS with age and marital status were not significant. The only significant correlation between TCLASS and the Myers-Briggs variables was a positive correlation of .18 between TCLASS and SNCQNT.⁷ Higher class churches tend to score toward the Intuitive end of the scale. This is probably due to the tendency for professional people and the like to be Intuitives. On the liturgical scales, TCLASS correlated negatively with ELIT (-.17, significant at .01), and with EMINEF (-.14, significant at .05). People from lower class churches tended to score higher on both of these scales. This is in line with the often-observed tendency for higher classes to discourage the overt expression of emotion.

There were no significant correlations between SIZE and any of the variables discussed here.

Analysis of Personal Factors--Sex, Marital Status, Age, and Occupation

Personal Variables.--Of the total sample, 200 (68%) were females and 96 (32%) males. Only 36 (12%) of the sample had never been married. Of these 36, 30 were women and 19 were in the age group sixteen to twenty-five.¹⁰

¹⁰ Since MARR is so poorly distributed, correlations with this variable are of doubtful value.

Thirty-nine per cent of the group were in the age group thirty-six to forty-five, and eighty-one per cent were between twenty-six and fifty-five.

Occupational classifications were a modification of the U. S. Census Bureau classifications. Of the total sample, 48 per cent were unemployed or housewives. Eighteen per cent fell into the professional service classification, and 9 per cent fell into each of the technical-scientific and managerial classifications. The high percentage of high-status occupations may be due in part to the social class status of the Episcopal Church.

Intercorrelations between the personal variables are given in Table XIII. There was almost no correlation between SEX and AGE. SEX and MARR were correlated at .12, reflecting a higher percentage of females in the unmarried group. AGE and MARR showed an unsurprising correlation of .24.

Age and Marriage Differences.--Correlations of AGE and MARR with the Myers-Briggs and liturgical variables are given in Table XIV. The older people in the sample tended strongly to be more judging than younger people (a correlation of $-.34$ of AGE with JPCONT, significant at .005). It has already been noted that there is some ambiguity in the items making up the Judging-Perceiving scale between a

TABLE XIII.

INTERCORRELATION OF PERSONAL VARIABLES

	SEX ^a	MARR ^b	AGE
SEX ^a	1.00	.12*	-.01
MARR ^b	.12*	1.00	.24**
AGE	-.01	.24**	1.00

N = 288

*Sig. @ .05 **Sig. @ .01 (two-tailed)

^aPositive correlation indicates that males scored higher than females on related variable.

^bPositive correlation indicates that married persons scored higher on related variable.

TABLE XIV

INTERCORRELATIONS OF PERSONAL VARIABLES WITH MYERS-BRIGGS AND LITURGICAL SCALES

	Number ^a	SEX ^b	MARR ^c	AGE
EICONT	(283)	.06	-.05	.14*
SNCONT	"	-.02	-.09	-.18**
IFCONT	"	-.35**	-.02	.01
JPCONT	"	.06	-.18**	-.34**
ELIT	(285)	-.14*	.04	.07
FLIT	"	-.18**	-.05	.07
EFLIT	"	-.05	-.06	-.00
EMINEF	"	-.10	.10	.08
PMINEF	"	-.12*	.01	.07

*Signif. @ .05 **Signif. @ .01 (two-tailed)

^aSmallest number for any correlation.

^bPositive correlation indicates that males scored higher on related variable than females.

^cPositive correlation indicates that married persons scored higher on related variable than those never married.

personal desire to make decisions and conforming to decisions made by others in authority. Since the mean score of the sixteen to twenty-five age group on JPCONT was 115, twenty-six points above the total group average, it may well be that that age group particularly interpret the items as reflecting an imposed rather than an internal order, and react against them for that reason, resulting in a score in the Perceptive direction. Older people were also more Sensing than younger people (a correlation of $-.18$, significant at $.01$). They were also more Introverted than younger people.

Perhaps the most interesting finding here is the lack of any significant correlation between AGE and the liturgical scales. One might suppose that increasing age would go along with an increasing preference for flowery or highly-emotional language, but no such trend is evident here. Since both SNCONT and JPCONT correlate negatively at a significant level with ELIT, older people, who are strongly more Sensing and Judging than younger people, would be expected on this ground to prefer ELIT more than younger ones. This, however, is not the case. While there is a slight positive correlation, it is well below the significance level. This would lead to the suggestion that there is a factor that goes along with increasing age which works against the increase in Sensing and Judging in

reference to the preference for overt emotional expression, but there is not statistical evidence as to what it might be. It may be that while increasing age brings a greater desire to have things stated clearly, there is also an increasing reluctance toward the public expression of emotion.

The only significant correlation between MARR and the Myers-Briggs or liturgical scales is a negative correlation with JPCONT. This is most likely a reflection of the high proportion of young people in the unmarried group.

Sex differences on the Myers-Briggs and Liturgical Variables.--

In addition to the intercorrelations between SEX and the Myers-Briggs and liturgical variables given in Table XIV, comparative means on these scales are given in Table XV. The correlations of sex with the Myers-Briggs scales is in accordance with the differences noted in previous studies, with the only scale showing a marked difference between males and females being the TFCONT scale.¹¹ Correlation between SEX and TFCONT was $-.35$, significant at $.01$. The mean of the TFCONT scale was 115 for females, 100 for males, a difference significant at $.01$.

¹¹Myers-Briggs Manual, p. 14.

On the liturgical scales, intercorrelations show females preferring ELIT and FLIT, but not EFLIT. SEX correlated $-.14$ with ELIT, significant at $.05$, and $-.18$ with FLIT, significant at $.01$, but only $-.05$ with EFLIT. Part of the difference was probably due to a general preference for emotional expression on the part of females. But the small correlation of SEX with EFLIT indicates that this is not a simple factor. As indicated by the correlations with EMINEF and FMINEF, females prefer both the overt expression of emotion and also figurative language, but do not particularly prefer what this study has called "potential emotionality." Since our culture tends to discourage over expression of emotion on the part of men, the findings on ELIT and EMINEF are not surprising. Neither is the preference of females for figurative and artistic language, reflected in the FLIT and FMINEF scales. Whether the EFLIT scale is capable of reflecting a desire for "potential emotionality" which does not get reflected in the ELIT or FLIT scales is a moot question.

In order to test the differential effects of sex on the relationships between other variables, intercorrelations were run separately on males and females. Comparative intercorrelations of the Myers-Briggs with the liturgical scales are given in Table XVI. (Complete intercorrelations for males and females are given in Appendix II-H,

TABLE XV

COMPARATIVE MEANS ON MYERS-BRIGGS AND LITURGICAL SCALES BY SEX

	Total Group	Females	Males	F.	D.F.
	N = 288	N = 195	N = 93		
EICONT	100.1	99.1	102.1	1.00	1/286
SNCONT	96.4	96.6	95.8	0.06	"
TFCONT	110.4	115.4	100.0	39.41**	"
JPCONT	88.6	89.6	86.3	0.95	"
	N = 291	N = 196	N = 95		
ELIT	7.64	7.94	7.03	5.95*	1/289
FLIT	8.27	8.60	7.59	10.09**	"
EFLIT	8.92	9.02	8.73	0.70	"
EMINEF	-1.28	-1.08	-1.69	2.77	"
FMINEF	-0.65	-0.42	-1.14	3.93*	"

*Significant @ .05

**Significant @ .01

TABLE XVI

COMPARATIVE INTERCORRELATIONS OF MYERS-BRIGGS WITH
LITURGICAL SCALES BY SEX

		ELIT	FLIT	EFLIT	EMINEF	FMINEF
EICONT	Total	.09	-.03	-.00	.09	-.03
	Females	.19*	.02	.04	.14*	-.02
	Males	-.07 #	-.12	-.09	.02	-.01
SNCONT	Total	-.14*	.13*	-.05	-.10	.17**
	Females	-.12	.15*	-.04	-.08	.17*
	Males	-.20	.09	-.08	-.13	.15
TFCONT	Total	.07	.19**	.13*	-.06	.04
	Females	.04	.11	.11	-.07	-.01
	Males	-.00	.19	.15	-.14	.02
JPCONT	Total	-.16**	.02	-.02	-.14*	.04
	Females	-.20**	-.01	-.11	-.10	.09
	Males	-.10	.06	.15#	-.24*	-.09

*Significant @ .05 **Significant @ .01 (Two-tailed)

#Difference between correlations significant @ .05 (Two-tailed),
calculated using z prime transformation.

N (Total) = 283 N (Females) = 191 N (Males) = 92

Tables XXXVI and XXXVII.) While there were no significant correlations between the Extraversion-Introversion scale and any of the liturgical variables for the entire sample, females did show a significant correlation of EICONT with ELIT of .19, while males had a negative (non-significant) correlation of $-.07$. (The difference between the two correlation coefficients was significant at .05.) Thus, for females, Introverts preferred ELIT, while for males, Introverts tended to dislike ELIT.

It has been suggested previously that Extraversion-Introversion would have a mixed effect on ELIT, the greater interest in interior things such as emotion in the Introvert being balanced against his greater reluctance for public expression of emotion. The differences between males and females in this regard can be interpreted as being the result of a differential operation of social inhibition. Social inhibition would operate more strongly in the case of males, who are culturally expected not to express emotion. For males, then, Introverts are more effected by their reluctance to show public emotion than by their greater interest in emotion, and so prefer less overt emotion. Females, on the other hand, are less affected by social inhibition, so the Introvert's greater interest in emotion is reflected in a greater preference for overt expression. There is a similar difference between males

and females in the correlations between EICONT and FLIT, but it is not statistically significant. This is probably also due to the differential effect of social inhibition.

On the Sensing-Intuition scale, the differences between males and females were less marked, and none were statistically significant. Males, however, seemed to contribute somewhat more than females to the Senses's preference for ELIT, while females contributed somewhat more than males to the Intuitive's preference for FLIT.

On the Thinking-Feeling scale, differences were not marked. The lack of correlation of TFCONT with ELIT, noted for the whole group, shows no change when the group is subdivided by sex. Male Feelers, however, show a slightly, but not significantly, greater preference for FLIT than females. This would support the idea that males tend to prefer indirect ways of expressing emotion.

On the Judging-Perceiving scale, male Judgers show a smaller preference for ELIT than is the case with females. On the EFLIT scale, however, the difference between males and females is significant. Male Perceptives prefer EFLIT, while female Judgers prefer EFLIT. The resulting correlation for males between JPCONT and EMINEF is $-.24$, significant at $.05$. Thus, for males, Perceptives are particularly opposed to the overt expression of emotion, as compared with Judgers. Following the general theory, males would

seem to react more to the capacity of EFLIT for expressing emotion indirectly, while females see it more as a kind of direct expression.

In summary, the dynamics suggested by the theory underlying the study seem to be more applicable to males than to females. While just as concerned with expressing emotion as females, as indicated by their equal preference for EFLIT, they are less happy with direct and overt expression. Males also seem to be more sensitive to the social aspect of emotional expression than females. In addition, Perceptive males, who, according to the theory, don't want to be committed, are opposed to the overt expression of emotion, but are positively attracted to it when disguised in a more figurative setting.

Occupational Differences on Myers-Briggs
and Liturgical Variables.

--Occupational groups showed some differences on the Myers-Briggs scales in accordance with the general theories underlying that indicator. Comparative means are found in Table XVII. On the Extraversion-Introversion scale, while differences were not significant, those in technical and scientific occupations scored a mean of ten points higher (more Introverted) than the mean of the total group, while those in sales positions scored eleven points lower than the average of the group. Significant differences were found on the Sensing-Intuition

TABLE XVII

COMPARATIVE MEANS ON MYERS-BRIGGS AND LITURGICAL SCALES BY OCCUPATIONAL GROUPS

	Total Sample	Not Employed	Technical	Professional	Humanities	Managerial	Sales	Trades	F	D.F.
	N = 288	N = 134	N = 26	N = 50	N = 13	N = 24	N = 10	N = 19		
ELICONT	100	98	112	99	92	105	89	104	1.50	9/270 ^a
SNCONT	96	95	106	104	103	98	83	81	2.44*	"
TFCONT	110	116	101	111	107	96	116	114	4.28**	"
JPCONT	89	90	88	89	86	87	85	83	1.05	"
	N = 291	N = 136	N = 27	N = 51	N = 13	N = 24	N = 11	N = 18		
ELIT	7.6	7.8	7.7	7.1	7.5	6.6	8.5	8.1	0.74	9/274 ^a
FLIT	8.3	8.5	8.0	8.6	10.2	6.9	7.1	7.5	2.68**	"
EFLIT	8.9	9.0	9.0	8.6	9.7	7.6	10.3	8.7	1.32	"
EMINEF	-1.3	-1.2	-1.3	-1.5	-2.2	-1.0	-1.8	-0.6	0.48	6/273 ^b
FMINEF	-0.6	-0.6	-1.0	0.4	0.5	-0.7	-3.2	-1.2	2.30*	"

*Significant @ .05 **Significant @ .01

^aSeveral small groups, included in the analysis of variance, are not included in the table.^bN (total group) = 280.

scale, with those in technical-scientific and professional occupations, together with those whose occupations are related to the humanities, scoring in the Intuitive direction, while those in trades and sales scored more toward the Sensing end than the average. On the Thinking-Feeling scale, differences by occupational groups were significant at .01, with housewives and unemployed, together with sales people, being more Feeling types, and those in managerial and technical-scientific positions being more Thinking types. This difference is affected by the sex difference on TFCNT, since most of the women fell into the unemployed classification.

No substantial differences were found between occupational groups on the ELIT or EMINEF scale. However, differences significant at .01 were found on the FLIT scale. As might be expected, those in the "humanities" group--art, music, literature, communications--scored significantly higher than the average on FLIT, with professional groups and housewives and unemployed persons also scoring high. Those in trades and sales scored lower than average. The same pattern was reflected on the FMINEF scale.

Part III
Influence of Ecclesiastical Factors

Churchmanship

Churchmanship, as has been noted previously, is a very complex phenomenon, and difficult to tie down. The primary meaning for this study was taken to be the degree of ceremonial elaboration in worship. As was explained previously, the congregations were rated on a rough scale from one to five. This provided the variable CNGCHP (Congregation Churchmanship). Expressed preferences for a greater or less degree of ceremonial than that of the congregation gave the variable RICHP (Raw Individual Churchmanship). The numerical addition of CNGCHP and RICHP gave the variable INDCHP (Net Individual Churchmanship).

None of the congregations fell into the "Very low" class, three were in the "Low" class, five in the "Middle" class, none in the "High" class, and two in the "Very High" class. Of the 272-subjects for whom CNGCHP was scored, only seventy-six (27%) indicated a preference for a higher or lower degree of ceremonial. These were scored plus or minus one or two.

In interpreting the results of the survey, it is important to note again that there is a readily-observed tendency for a high degree of ceremonial to be accompanied

by "catholic" theology, as well as conservatism, both doctrinally and in respect to church tradition. (This is not necessarily connected with economic or social conservatism.) Churches with a high degree of ceremonial are also more apt to stress the discipline and authority of the Church, and adherence to rules of devotion and conduct. Although there is some logical connection between high ceremonial and conservatism and discipline, the existence of denominations which are both very conservative and very "low" indicates that the connection is a historical one which applies primarily to the Episcopal Church. The study attempts to sort out the differential results of these factors, but the conclusions can only be tentative.

Intercorrelations of the churchmanship variable with the other variables discussed so far are given in Table XVIII. As is to be expected from the small number of those indicating a deviation in preference from the congregation's practice, CNGCHP and INDCHP are correlated at .80. Since both TCLASS and SIZE, as well as CNGCHP, were taken directly from an estimate of the congregation itself, the correlations of these variables were computed using congregations as units, rather than individuals. TCLASS correlates at -.59 with CNGCHP, a result which is almost statistically significant. This is in accord with the general observation that churches having a membership

TABLE XVIII

INTERCORRELATIONS OF CHURCHMANSHIP VARIABLES WITH CONGREGATIONAL,
PERSONAL, MYERS-BRIGGS, AND LITURGICAL VARIABLES

	Number ^a	CNGCHP Congregation Churchmanship	RICH Raw Individual Churchmanship	INDCHP Net Individual Churchmanship
CNGCHP	(272)	1.00	- .10	.80**
RICH	"	- .10	1.00	.52**
INDCHP	"	.80**	.52**	1.00
TCLASS	(10) ^b	- .59	- .05 ^c	- .48 ^d
SIZE	(10) ^b	.10	- .06 ^d	.01
SEX	(272)	- .03	- .11	- .10
MARR	(271)	- .01	.01	- .01
AGE	(268)	.05	- .06	.01
EICONT	(265)	- .04	- .06	- .03
SNCONT	"	- .19**	.01	- .15**
TFCONT	"	- .10	.06	- .07
JPCONT	"	- .12*	.03	- .09
ELIT	(267)	.06	.17**	.15**
FLIT	"	- .10	.12*	- .02
EFLIT	"	.00	.22**	.12*
EMINEF	"	.06	- .02	.03
FMINEF	"	- .10	- .10	- .14**

*Significant @ .05 **Significant @ .01 (Two-tailed)

^aSmallest number in correlations of that variable.

^bUsing congregation as unit of computation.

^cUsing individual responses as unit of computation (N = 261).

^dUsing individual responses as unit of computation (N = 272).

from higher social class tend to have a lower degree of ceremonial. The statistical validity of this result, however, is doubtful, due to the small number, the roughness of both scales, and the haphazard selection of congregations. SIZE shows no relationship with CNGCHP.

The personal factors of sex, marital status, and age, show no significant relationship to Churchmanship, a finding that is somewhat surprising. One might expect that age or sex might have a relationship to churchmanship, but none was indicated. The only result which approaches statistical significance is a correlation of $-.11$ between SEX and RICH. Females tend to prefer a higher degree of ceremonial, relative to the congregation's practice, than do males.

It was hypothesized that "high churchmen" would be more likely to be Introverts, Sensors, Feelers, and Judgers. All of the correlations with CNGCHP were in the direction of the hypotheses, although the correlation with the Extraversion-Introversion scale is too small to be interesting, and the correlation with the Thinking-Feeling scale is below the $.05$ level of significance. RICH, on the other hand, shows no significant correlations with the Myers-Briggs variables.

The picture is quite different in the case of correlations between churchmanship and the liturgical

scales. CNGCHP has no significant correlations with the liturgical scales. The nearest approach are negative correlations of $-.10$ between CNGCHP and the FLIT and FMINEF scales. RICHP, on the other hand, has significant positive correlations with all of the original liturgical scales, $.17$ with ELIT, $.12$ with FLIT, and $.22$ with EFLIT. These correlations are more striking in that only a fourth of the total sample indicated any variation from the congregation's practice.

With this kind of complex result, interpretation is difficult. The most likely explanation is that the factors of discipline and conservatism in the "higher" churches tend to attract those who score more toward the Sensing and Judging ends of the Myers-Briggs scales. Such people would, according to the theory, prefer things definitely stated and relatively fixed. The firmer theological positions and disciplinary stands of these churches would appeal more to these groups. On the other hand, the preference for a "higher degree of ceremonial" seems to go along with whatever motivates people to score high on all three of the original liturgical scales. This has been postulated to be a factor of "potential emotionality." Thus, Congregational Churchmanship seems to reflect more the theological and disciplinary conservatism of "high church," while RICHP reflects more the attraction of

ceremonial in itself. This suggests that ceremonial, a greater degree of symbolic actions and objects, has its primary appeal in its ability to suggest and embody emotion.

INDCHP, which was intended to indicate a score for "individual churchmanship," in the light of the above results seems to be of little value, since it represents only the sum of these conflicting tendencies. Differential correlations for males and females with the Churchmanship variables show no particular trends. The only significant differences between correlations for the two sex groups are clearly traceable to the differing sex ratios in the various congregations.¹²

Factors Related to Change of Denomination

An important part of the study was the attempt to assess the basic theory regarding the attraction of the Episcopal liturgy for various types of people. The basic theory holds that one attraction of liturgy for people is its expression of emotion in symbolic and formalized ways. The only way to examine such factors is by differential examination of people coming into the Episcopal Church

¹²The largest difference between sexes was in the correlation of CNGCHP with SIZE. Since both these variables were solely determined from figures for the congregations as a whole, and had no individual variation, the difference was due entirely to the different sex ratios in the congregations.

from another background. But simple examination of differences between native Episcopalians and people coming into the Episcopal Church from other denominations does not take account of the complexities of the situation. The kind of language people prefer, and the amount of overt emotion people feel most comfortable with, is strongly affected by the religious culture in which they are raised. Consequently, an attempt was made to distinguish between "converts" and "draftees," i.e., between those who have become involved in Episcopal worship primarily by choice, and those who have become involved for other reasons, usually by marriage. In addition, the denomination they come from is also important, particularly whether they come from more liturgical or less liturgical denominations.

The subjects were divided into "Natives" and "Immigrants," based upon whether they indicated that they became active in the Episcopal Church before the age of twelve. The Immigrant group was then divided into "Converts" and "Draftees," together with a third group who indicated no reason for changing. Finally, these two groups were further subdivided according to their original denominational background.

The Age Change Variable (AGECHC).--In order to make the first division, the subjects were asked to give the "age when you became actively involved with the Episcopal (Anglican) Church." This question was worded somewhat unfortunately, since many respondents gave the age of twelve to fourteen, but gave no previous denomination. It is likely that some of them had been brought up in the Episcopal Church, but did not consider themselves to have been "actively involved" until their confirmation (or after). Consequently, they were listed as "Immigrants" when they should probably have been listed as "Natives."

While the scale was very rough, it was felt that correlations might be helpful, so AGECHG was truncated to TAGECHG by the removal of those scoring in the indeterminate group. To form the Native and Immigrant groups, GAGECHG was formed, with a score of 0 indicating those never changing, or changing before age twelve, a score of 1 for those indicating change after twelve. TAGECHG, then, is the form of AGECHG used for correlations, GAGECHG is the dichotomous division of AGECHG.

Intercorrelations of TAGECHG and GAGECHG with other variables are given in Table XIX. For the congregational variables, the only significant correlation is one of .13 of GAGECHG with SIZE. Larger churches had a higher proportion of Immigrants than did smaller churches.

TABLE XIX
INTERCORRELATIONS OF AGE CHANGE VARIABLES WITH OTHER VARIABLES

	TAGECHG	GAGECHG
Number ^a	(258)	(263)
TCLASS	- .04	- .01
SIZE	.10	.13*
SEX	.05	.02
MARR	.24**	.23**
AGE	.10	- .02
CNGCHP	.10	.06
RICH	- .05	- .09
INDCHP	.07	.01
EICONT	- .02	.00
SNCONT	.02	.06
TPCONT	- .05	- .01
JPCONT	- .01	.04
ELIT	- .04	- .04
FLIT	- .18**	- .16**
EPLIT	- .18**	- .16**
EMINEF	.13*	.12*
FMINEF	.01	.02

*Significant @ .05

**Significant @ .01

(Two-tailed)

^aSmallest number in correlations

churches. On the personal variables, there is no difference with regard to sex. The lack of significant correlation of TAGECHG with AGE is surprising. Since those of younger ages are barred from having changed in the older age brackets, a positive correlation greater than that actually observed would have been expected. There was actually a slightly larger number of Natives in the older groups than in the younger groups. This lack of correlation perhaps reflects the increasing permeability of denominational boundaries in more recent years. Since the sample indicated that the greatest age for changing was age eighteen to twenty-five, closely followed by age twelve to seventeen, it seems likely that people are more likely to marry outside their own denomination, or to shift from their parents' denominations now than were the older groups at a comparable age. Or, it may indicate that people who change denomination (especially by marriage) are liable to either move back to their former denomination with increasing age or else to come to church less frequently. The significant positive correlation of TAGECHG with MARR is most likely due to the fact that the unmarried group is heavily weighted with teen-agers.

With Churchmanship variables there are no significant correlations. Higher churches tend to have slightly fewer Natives than lower churches. This is, however,

offset by an opposite trend on RICH, where Natives tend more than Immigrants to want more ceremonial in their churches than they are being given. This probably reflects the larger number of Draftees from denominations with less ceremonial among the Immigrants. With the Myers-Briggs variables, no correlations approaching significance are found. There is no observable relation between the personality factors measured by the Myers-Briggs and the age at which people become Episcopalians.

The liturgical scales, on the other hand, show a highly significant negative correlation of TAGECH and GAGECHG with FLIT and EFLIT, and a significant positive correlation with EMINEF. Natives and people who became Episcopalians at a relatively young age prefer a greater degree of figurative and figuratively-emotional language than do those who have become Episcopalians at a later age. As indicated by the positive correlation with EMINEF, this preference is not for overt emotional expression, but for a higher degree of emotion put in figurative language. In the absence of any correlations on the personality variables, the best explanation of these correlations is that they are the result of enculturation. Being brought up with Episcopal worship seems to incline people to prefer less overt, direct emotional expression,

but more figurative emotional expression. This preference is prima facie somewhat surprising. The liturgical worship of the Episcopal Church is often thought of as cold and unemotional. These results suggest that the worship of the Episcopal Church finds indirect ways of expressing emotion. The total significance of this difference is dependent upon the comparison of the reasons why people became Episcopalians, but it does suggest that Episcopal worship is not as unemotional as has been sometimes supposed.

Reasons for Change.--Respondents were asked their reason for changing to the Episcopal Church. By grouping these answers together with GAGECHG, four groups were segregated. "Natives," grouped on the basis of GAGECHG, were put in one group. The Immigrants were divided into those who gave no reason for changing, the "Draftees," who gave parental decision, marriage, or another reason indicating a lack of choice in the matter; and "Converts," who indicated either that they were attracted to the Episcopal Church or else that they chose the Episcopal Church when attendance at their former denomination was impossible or undesirable. Comparative means for the REASON groups, and for the four "Conversion Status" groups are given in Tables XX and XXI respectively.

TABLE XX

COMPARATIVE MEANS BY REASON GROUPS

	Total Group N=289	No Change or Reason N=148	Parental N=10	Married Episcopalian N=25	Married Compassion N=7	Marriage Other N=32	Convenience N=14	Attraction Freedom N=6	Attraction Ritual N=10	Attraction Other N=24	F	D.F.
SEX (% Male) ^a	32% 3.0	35% 3.0	40% 3.5	32% 2.9	57% 3.1	41% 3.0	21% 3.2	67% 2.5	30% 3.7	0% 3.0	1.96*	9/273
AGE ^a	3.0	3.0	3.5	2.9	3.1	3.0	3.2	2.5	3.7	3.0	0.76	9/268
RICH ^b	.08	---	-.30	.08	.00	-.17	.15	.67	.40	.27	2.59*	7/114
INDCHP ^a	3.3	3.2	3.0	3.0	3.0	3.3	4.3	3.2	3.9	3.3	2.27*	9/253
AGECHC ^a	3.9	2.6	3.2	3.6	3.7	3.7	5.6	5.5	5.7	5.2	19.34**	9/273
EICONT ^a	100	101	109	99	94	97	104	107	85	100	1.04	9/265
SNCONT ^a	96	95	98	92	81	97	89	122	97	107	1.98*	"
TFCONT ^a	110	110	111	109	115	107	112	101	115	113	0.66	"
JPCONT ^a	89	88	86	80	88	89	81	105	85	92	1.15	"
ELIF ^a	7.6	7.8	7.1	8.1	4.6	7.2	8.5	9.5	8.2	6.9	1.60	9/268
FLIT ^a	8.3	8.6	9.1	8.3	7.0	6.7	8.5	8.0	7.7	8.4	2.04*	"
EPLIT ^a	8.9	9.4	9.2	8.3	6.7	7.5	9.1	8.5	9.6	9.3	2.47**	"
EMINEF ^b	-1.0	(-1.6)	-2.1	-0.2	-2.1	-0.3	-0.6	1.0	-1.4	-2.4	2.16*	7/116
PHINEF ^b	-0.6	(-0.8)	-0.1	-0.0	0.3	-0.8	-0.6	-0.5	-1.9	-0.9	0.62	"

*Significant @ .05 **Significant @ .01

^aOne small group included in analysis of variance is not included in the table.^bAnalysis of variance excluded "No Change" group. Total group mean does not include "No Change" group (N = 122). Figures in parentheses obtained from other sources.

Note: Reason groups include the entire sample, and are not limited to "Immigrants."

TABLE XXI
COMPARATIVE MEANS BY CONVERSION STATUS GROUPS

	Total Group	Natives N = 101	No Reason ^a N = 60	Draftees N = 68	Converts N = 54	F	D.F.
SEX (% Male)	32%	32%	42%	40%	18%	2.91*	3/279
AGE	3.0	3.1	3.0	3.0	3.2	0.30	3/274
RICHP	.09	.17	-.06	-.09	.32	5.50**	3/259
INDCHP	3.3	3.3	3.1	3.1	3.7	3.21*	"
EICONT	100	100	103	98	100	0.35	3/271
SINGONT	96	94	99	93	103	1.86	"
TFCONT	110	111	111	108	113	0.65	"
JPCONT	89	87	92	85	90	0.85	"
ELIT	7.6	7.8	7.6	7.3	7.8	0.47	3/274
FLIT	8.3	8.8	8.5	7.3	8.1	4.82*	"
EFLIT	8.9	9.5	9.9	7.8	9.1	5.40**	"
EMINEF	-1.3	-1.7	-1.4	-0.5	-1.3	2.31	"
FMINEF	-0.7	-0.7	-0.5	-0.5	-1.0	0.43	"

*Significant @ .05 **Significant @ .01

^aDoes not include Natives.

Sex differences are notable. While 32 per cent of the total sample were males, 40 per cent of the Draftees were male, but only 19 per cent of the Converts. An even greater percentage (42%) of the Immigrants who gave no reason for changing were males. Of the ten male Converts, four were attracted by the freedom of the Episcopal Church, three by the ritual, and three gave convenience as a reason. The relatively high percentage of Draftees who were men probably reflects a tendency for wives to set the religious pattern in American households. The relatively high percentage of women among the Converts may represent a tendency for women to change denominations more than men. On the other hand, it may indicate that the Episcopal Church tends to appeal to women more than men.

Age, on the other hand, showed little or no difference between groups. Those who were attracted by the freedom of the Episcopal Church were on the average something like ten years younger than those attracted by the ritual, but the differences between the groups were not statistically significant. Age of changing likewise shows no great difference between reason groups, except for the obvious differences caused by those who gave no reason (who included most of the Natives) and those giving parental decision as a reason.

Differences of Churchmanship were significant in



both comparisons. Converts scored significantly higher than Draftees on INDCHP. In the Reason groups those listing convenience as a reason and those attracted by the liturgy were significantly higher on INDCHP than the group as a whole. The high score of the Convenience group reflects the fact that eight of the fourteen people in this group came from the two congregations with the highest Churchmanship. Of this group, many were former Greek Orthodox, who "changed for the sake of the children." Those attracted by the liturgy, however, were well spread between congregations. The differences between Converts and Draftees are to be expected, since the majority of those becoming Episcopalians came from denominations which have a lower and less ceremonial form of worship. Those who changed by choice would be expected to prefer more ceremonial than those who were attracted to Episcopalians rather than to Episcopalianism.

When RICHP is considered, Converts preferred more ceremonial than their congregation afforded, while Draftees preferred slightly less. Interestingly enough, those attracted by the freedom of the Episcopal Church, while scoring about average on INDCHP, scored considerably higher than any other group on RICHP. Those giving parental moves as a reason for changing and those indicating marriage as a reason scored low on RICHP.

Little significant difference was found between the groups on the Myers-Briggs scales. No significant differences were recorded between the Conversion Status groups. Converts, however, tended to score somewhat higher on all scales than Draftees, particularly on the Sensing-Intuition scales, with Converts scoring in a more Intuitive direction. The Sensing-Intuition scale did, however, show a significant difference between Reason groups. Those listing a marriage compromise as their reason for changing scored more toward Sensing than any other group. Since no explanation seems reasonable to account for this difference, and there were only seven people in this group, the difference may be due to random error. The highest-scoring group were those attracted by freedom, and the next highest group were those indicating a general attraction. This might have been interpreted as the attraction of liturgical worship for Intuitives, except for the fact that the group which specifically mentioned the ritual did not share this tendency. It may be that the group which listed general attraction were attracted by the same kind of relative doctrinal and behavioral freedom as the group that specifically listed that reason, and that it is this aspect of the Episcopal Church which appeals to Intuitive types.

The liturgical variables showed a greater degree of difference between the groups. Significant differences were recorded for FLIT and EFLIT in the Conversion Status groups. The highest group for all three of the original variables was the Native group, and the lowest was the Draftee group, with the Converts in between. The preference of Natives and Converts seems to be for potential emotion, since Natives scored lowest on EMINEF, while Draftees scored highest. While significant differences were also recorded for Reason groups on FLIT and EFLIT, the differences are difficult to interpret, as there does not seem to be a clear pattern. The group attracted by freedom scored well above average on ELIT, but below average on FLIT and EFLIT, resulting in the highest score on EMINEF. Those attracted by the liturgy scored lowest on FMINEF. The general attraction group, unlike the freedom group, scored lowest of all groups on EMINEF.

Denominational Differences.--The denominational background of people coming into the Episcopal Church should, according to the theory, be important for two reasons. On the one hand, it is expected that the denomination in which a person is raised would affect, by a process of enculturation, his liturgical preferences. On the other hand, people who are attracted to the Episcopal Church are presumably attracted because they find there something

which was not as effectively present in their former denomination. The problem of assessing these factors is hampered by the small numbers resulting when the sample is broken down by detailed differences. However, the first kind of process would be expected to be most evident in Draftees, the second kind in Converts.

People in the sample came from eleven different denominational groups. The most numerous were the Presbyterian-Reformed group, which numbered forty-one, followed by the Methodists and Brethren, with twenty-four, and Roman Catholics, with twenty. Comparative means for these groups are given in Table XXII. The only significant differences on any of the measures were on the Sensing-Intuition scale. Those from the Congregational-United Church group and the Presbyterian-Reformed group scored high (Intuitive). Those from the Eastern Orthodox, Lutheran, and Methodist-Brethren groups scored low. Most denominations supplied Converts and Draftees in roughly equal numbers, except for the Lutherans and Roman Catholics, who had roughly twice as many Draftees as Converts.

On the liturgical scales, while there were no significant differences, some differences were suggestive. Those in the Conservative group (mostly Baptists) scored highest on ELIT, together with the Methodists, while Presbyterians, Orthodox, and Lutherans scored lowest.

TABLE XXII

COMPARATIVE MEANS BY DENOMINATIONAL BACKGROUND

	Total Group	Natives	Congregational	Methodist	Reformed	Lutheran	Conservative	Orthodox	Roman Catholic	F	D.F.
	N=296	N=101	N=16	N=25	N=42	N=10	N=11	N=8	N=21		
SEX (X Male) ^a	32%	(32%)	37%	36%	19%	50%	36%	25%	24%	1.30	9/219
AGE ^a	3.0	(3.1)	2.9	3.2	3.0	3.2	3.5	3.0	3.0	0.39	9/215
RICH ^b	.09	(.17)	-.07	.17	.08	.10	.00	.00	.20	0.41	6/118
INDCH ^a	3.3	(3.3)	3.3	3.3	3.0	3.4	3.1	4.4	3.6	1.50	9/203
EICONT ^a	100	(100)	97	95	100	101	97	111	94	0.99	9/211
SNCONT ^a	96	(94)	108	90	102	84	99	68	99	2.56**	"
TPCONT ^a	110	(111)	107	110	113	114	106	121	109	0.87	"
JPCONT ^a	89	(87)	82	94	86	71	87	89	97	1.59	"
ELIT ^a	7.6	(7.8)	7.3	8.8	7.0	7.2	9.6	7.1	7.4	1.61	9/214
FLIT ^a	8.3	(8.8)	7.3	8.1	8.5	8.0	7.8	7.9	7.3	1.07	"
EFLIT ^a	8.9	(9.5)	8.6	9.6	8.4	7.3	9.0	8.4	7.9	1.45	"
EMINEF ^b	-0.9	(-1.7)	-1.3	-0.8	-1.3	-0.1	0.6	-1.3	-0.5	0.75	6/121
PMINEF ^b	-0.6	(-0.7)	-1.3	-1.5	0.1	0.7	-1.2	-0.6	-0.5	1.34	"

**Significant @ .01

^aSeveral groups included in the analysis, are not included in the table. Natives were not included in the analysis of variance. Data for Natives obtained from other sources.

^bAnalysis of variance did not include Natives. Data for Natives obtained from other sources. Means for total group do not include Natives (N = 125).

This would be expected on the basis of enculturation. On FLIT, Presbyterians scored highest, while Roman Catholics scored lowest. On EFLIT, Methodists scored highest and Lutherans lowest.

Denominational Subgroups.--The relative lack of differences between denominational groups, however, tends to disappear when distinctions are made between Converts and Draftees. The denominational groups were combined with Conversion Status groups to form subgroups as follows:

	<u>Number</u>
Liberal Draftees (Friends, Congregational, Methodist, Brethren)	22
Liberal Converts	15
Reformed Draftees (Presbyterian, Reformed)	18
Reformed Converts	16
Conservative Draftees (Baptist, Fundamentalist)	6
Conservative Converts	5
Roman-Orthodox Draftees	13
Roman-Orthodox Converts	10
Lutheran Draftees	7

Comparative means for these groups are found in Table XXIII.

It has already been noted that Draftees had a significantly greater proportion of males than did Converts. When these results are examined by denominational groups, striking differences appear. The noted differences are due entirely to the Liberal, Reformed, and Lutheran groups.

TABLE XXIII

COMPARATIVE MEANS OF CONVERTS AND DRAFTEES BY DENOMINATIONAL BACKGROUND

	Total Natives Group	Liberal ^a Draft Conv	Reformed ^b Draft Conv	Conservative ^c Draft Conv	Roman-Orth ^d Draft Conv	Lutheran Draft	F	D.F.
Numbers	(296) (101)	(22) (15)	(18) (16)	(6) (5)	(13) (10)	(7)		
SEX (% Male)	32% 32%	59% 7%	33% 6%	33% 40%	15% 40%	43%	2.27**	9/203
AGE	3.0 3.1	3.0 3.7	2.9 3.0	3.2 3.8	3.1 2.7	2.9	0.89	9/199
RICH ^e	.10 (.17)	-.19 .36	.06 .07	-.17 .20	.00 .40	---	1.41	7/91
INDCHP	3.3 3.3	3.0 3.9	2.9 3.1	2.8 3.4	3.5 4.2	3.6	2.30*	9/191
EICONT	100 100	93 95	104 97	102 92	93 111	99	0.72	9/198
SINCONT	96 94	97 105	91 110	93 107	94 86	82	1.24	"
IFCONT	110 111	104 122	107 113	102 111	119 105	114	1.25	"
JPCONT	89 87	89 87	80 90	70 108	102 88	72	1.39	"
ELIT	7.6 7.8	7.7 8.7	7.4 6.5	10.0 8.7	5.4 9.2	6.3	2.00*	9/198
FLIT	8.3 8.8	7.5 8.2	7.6 8.4	7.8 7.7	6.7 7.9	7.2	1.66	"
EFLIT	8.9 9.5	8.2 9.6	7.9 8.9	9.0 9.0	6.8 8.8	6.0	2.71**	"
ENINEF ^e	-0.9 (-1.7)	-0.5 -0.9	-2.4 -0.6	1.0 -0.3	-1.4 0.4	(0.3)	1.29	7/93
PHINEF ^e	-0.7 (-0.7)	-0.7 -1.4	-0.4 -0.4	-1.2 -1.3	-0.2 -0.9	(1.2)	0.28	"

*Significant @ .05 **Significant @ .01

^aFriends, Congregational, United Church of Christ, Methodist, Brethren^bPresbyterian, Reformed Church^cBaptist, Church of Christ^dRoman Catholic, Greek Orthodox^eAnalysis of variance performed with Natives and Lutheran Draftees excluded, Natives and Lutheran Draftees excluded from Total Group mean (N = 105). Figures in parentheses obtained from other sources.

There were a total of only three male Converts from these three groups. On the other hand, the Roman Catholics and Orthodox have a larger percentage of male Converts than male Draftees. The figures suggest that men, if they move voluntarily to another denomination at all, are much more liable than women to move in a more liberal direction. This interpretation is supported by the fact, already noted, that four out of six Converts who gave freedom as a reason for changing denomination were men, while only three of the thirty-five others attracted to the Episcopal Church were men. The reasons for this trend are somewhat obscure. It is likely that religious concerns in general are held more intensely by women than men, and that men, therefore, would be less willing or anxious to hold to strict belief or behavioral standards in the name of religion.

Differences on Churchmanship between these groups all follow the general trend already noted, with Converts consistently scoring higher than Draftees. Surprisingly, even the Roman-Orthodox groups follow this trend, although both the Converts and Draftees are above the general group average. The greatest differences between Draftees and Converts occurs, as might be expected, among the Liberals, whose ceremonial in worship is least like the Episcopal Church.

No statistically significant differences were found on the Myers-Briggs variables between these groups. However, some suggestive differences can be seen in the results. As has been consistently true throughout, differences on the Extraversion-Introversion scale are too small to consider. On the Sensing-Intuition scale, Converts from all groups except the Roman-Orthodox group scored substantially higher than Draftees. The situation is reversed for the Roman-Orthodox group, in which Draftees scored higher than Converts. This suggests a churchmanship difference, in which those moving toward more ceremonial in worship tend to score as Intuitives, while those moving downward score more as Sensors. This trend is opposite to that shown by the negative correlation between Congregational Churchmanship and SNCONT, where those from higher churches tended to score lower on SNCONT. It may be that differences of "Churchmanship" between congregations is different from distinctions between denominations with regard to ceremonial in worship. Under this theory, the SN difference observed between congregations within the Episcopal Church would be primarily a reaction to the conservatism of the "high" churches, while the SN differences between denomination groups would be the attraction of a more allusive liturgy for the Intuitive type of person. This conjecture is, however, speculative.

The same split of differences is found in the Thinking-Feeling scale. The general trend is for Converts to score higher than Draftees, i.e., more toward the Feeling end, but Romans and Orthodox score in the opposite direction. This may indicate that Feelers tend to prefer a more ceremonial kind of worship for its feeling content. While Lutheran Draftees tended to follow the general trend for Draftees on the other scales, on this scale they scored above average, along with the Roman-Orthodox Draftees.

On the Judging-Perceiving scale, differences were not so marked, except that Conservative Converts averaged thirty points above Conservative Draftees. The same general pattern prevailed as with the SN and TF scales, with Converts of the Reformed and Conservative groups tending toward the Perceiving end of the scale, and Converts of the Roman-Orthodox group tending toward Judging.

Significant differences were found between groups on the ELIT scale. The most striking differences were in the Roman-Orthodox group, with Converts averaging almost four points higher than Draftees. Conservative and Reformed groups tended to register in the other direction although only mildly so. This would tend to support the idea that the "lower" the denomination, the greater the degree of direct emotional expression.

While the differences between the Conversion Status

groups were significant on FLIT, the subgroups did not show significant differences. The main differences on FLIT seem to be between Natives and others, and not between Converts and Draftees. On the EFLIT scale, differences were highly significant. Again, the primary difference was between the Natives and others. All groups except the Conservatives followed the general trend for Converts to score higher than Draftees.

On the EMINEF scale, the general trend for Draftees to score highest and Natives lowest, was maintained except for the Roman-Orthodox group, where Converts scored higher on overt emotion than Draftees. The largest spread was between Draftees and Converts in the Reformed group, but the highest score on EMINEF was averaged by Conservative Draftees. Differences on the FMINEF scale were negligible, except for the Lutheran Draftees, who scored higher than any other group.

Part IV Brief Summary of Findings

On the Myers-Briggs Type Indicator, the portion of this sample which is comparable to other reported uses of the Myers-Briggs was substantially more Feeling and more Perceiving than the average of other reported scores, and somewhat more Intuitive. Intercorrelations between the different Myers-Briggs scales were similar to those found

with other groups, with Intuition* and Perceiving tending to occur together, and Feelers also tending to be Perceivers.

The original liturgical scales were highly correlated with each other. By subtracting EFLIT from the other two liturgical scales, EMINEF and FMINEF were formed, which showed a smaller correlation with each other. EMINEF seems to measure the degree to which people prefer overt expression. FMINEF seems to measure a preference for a kind of artistic, figurative expression relatively free from the emotional component. EFLIT seems to measure a preference for "potential emotion," i.e., a general kind of emotion, but not necessarily expressed overtly.

In relating the personality scales and the liturgical scales, using the interpretation of the liturgical scales given above, Judges preferred overt emotion as compared to Perceptives. Intuitives preferred figurative expression as opposed to Sensors. Feelers preferred potential emotion more than Thinkers, but showed no significant preference for overt emotional expression. Extra-version-Introversion showed no significant relationship to the liturgical scales.

Differences between congregations, except for those variables which were measured on a congregational basis, were generally small. There was, however, a significant

difference in the mean age of respondents in various congregations. In addition there were differences on the Sensing-Intuition and Judging-Perceiving scales of the Myers-Briggs. This seems to be the result of age, since congregations with older people tended to also score more toward Judging and Sensing, and these two variables were highly correlated with AGE. There were no significant differences between congregations on the liturgical scales.

No significant relationships were found between type of community and either the Myers-Briggs or the liturgical measures, except that larger communities tended to have a greater proportion of Feelers than smaller communities. Class differences show a significantly greater proportion of Intuitives in congregations with membership from higher social class. Those from congregations in lower class areas showed a significant tendency to prefer overt emotion. There were no significant differences in either the Myers-Briggs or the liturgical measures among congregations of different sizes.

On personal variables, age made no difference on the liturgical scales, but there was a highly significant tendency for older people to score more as Sensors and Judgers. The only significant difference shown by marital status was a tendency for married people to score more as Judgers, a result which is probably due to the age difference.

The only significant difference between sexes on the Myers-Briggs scales was that females scored more toward Feeling than males, a difference borne out by other studies. On the liturgical scales females significantly preferred both overt emotional language and figurative language, but did not significantly prefer potential emotion as measured by the EFLIT scale. When intercorrelations were taken separately for males and females, female Introverts preferred overt emotion, while male Extraverts preferred overt emotion. On the EFLIT scale, male Perceptives preferred EFLIT, while female Judgers preferred EFLIT.

Occupational differences showed on the Thinking-Feeling scale, with unemployed persons (including housewives) and people in sales and trades scoring more toward Feeling. This is probably primarily a sex difference. A significant difference was also found on the FLIT scale, with persons in occupations dealing with the humanities preferring figurative expression, and people in managerial and business positions scoring low on this scale.

Churchmanship.--On the personality scales, high-church congregations showed a significant tendency to have more Sensors and more Judgers than low-church congregations. There was no significant correlation, however, of the raw individual churchmanship scores with any of the personality

scales. On the liturgical scales, the situation was reversed, with no significant correlations with Congregational Churchmanship, but significant correlations of Raw Individual Churchmanship with all of the original liturgical scales. Persons who preferred a higher degree of ceremonial in worship than that of their congregation scored higher on all three of the original scales (ELIT, FLIT, and EFLIT). This is interpreted as indicating a greater desire for potential emotion.

Denominational Change.--While the age at which people first became active in the Episcopal Church showed no relation to the Myers-Briggs variables, there was a highly significant tendency for those who became active in the Episcopal Church at a younger age to prefer emotion expressed in figurative language. Highly significant negative correlations were found between AGECHC and both FLIT and EFLIT, but not with ELIT. On the other hand, those who joined the Episcopal Church at a later age showed a preference for more overt expression of emotion, as shown by a positive correlation of AGECHG with EMINEF.

When those who joined the Episcopal Church because of attraction ("Converts") were compared with those who joined because of marriage ("Draftees"), males were found much more often in the Draftee group. Thirty-two per cent of the entire group were males, but 40 per cent of the

Draftees were men, and only 19 per cent of the Converts. Converts, in addition to being more likely to be women, were also found to score higher on the Raw Individual Churchmanship scale than Draftees. No significant differences were found between Converts and Draftees on the personality scales, but significant differences were found on the liturgical scales. The highest scoring group on all three of the original liturgical scales was the Native group, with Converts scoring higher than Draftees. This seems to reflect a preference for potential emotion on the part of Natives and Converts, since Draftees scored higher than either Natives or Converts on EMINEF, the scale which particularly shows a preference for overt emotion.

Differences between denominational background groups as a whole were small. Significant differences were found only on the Sensing-Intuition scale, with those scoring toward the Intuitive end of the scale coming from Congregational-United Church and Presbyterian-Reformed background, and those scoring toward the Sensing end of the scale coming from Eastern Orthodox, Lutheran, and Methodist-Brethren background. This difference may be due to class differences. While there were no significant differences on the liturgical scales, there was some tendency for people from Conservative and Methodist backgrounds to prefer more overt emotion, with those from

Presbyterian, Orthodox, and Lutheran backgrounds preferring less.

When Converts and Draftees were separated by denominational background, more significant differences were found. The sex difference is substantial. Male Converts were almost entirely from more conservative churches than the Episcopal Church, with female Converts tending proportionally to be from more liberal churches. On the Myers-Briggs scales no significant differences were observed. There was a non-significant tendency, however, for Converts from most denominations to be more Intuitive, Feeling, and Perceiving than Draftees from the same denominations. The situation was reversed with those from Roman and Orthodox backgrounds. Converts from these groups scored more as Sensors, Thinkers, and Judgers than did Draftees from the same groups.

On the liturgical scales, Converts from the Roman Catholic and Orthodox Churches significantly preferred more overt emotion than Draftees, while Converts from the other groups preferred less overt emotion.

CHAPTER IX

INTERPRETATION OF FINDINGS AND CONCLUSIONS

The basic thesis of this study is that ritual--patterned, symbolic forms of public worship--serves the function of providing a protected and guarded way for worshipers to express and work out their relationship to God. The symbolic element in ritual serves an expressive function, but at the same time serves a protective function in that its expression is disguised. The patterned element in ritual particularly serves to hold the amount of expressiveness within bounds, to soften its immediacy. Through ritual people can express things they would be otherwise uncomfortable expressing, either because the idea itself is uncomfortable for them, or because of the discomfort of public expression. This theory holds that one of the primary reasons for the historical tendency of highly symbolic and expressive worship to be put into patterned and stereotyped forms is the need for this kind of deep expression of emotion to be channeled and controlled.

The evidence provided by the empirical portion of this study to support this thesis is necessarily

largely indirect. The study deliberately avoided trying to determine unconscious dimensions of the psychic life of the respondents. Because of the necessity to try to isolate factors in a complex situation, it also limited the population studied to Episcopalians. However, various kinds of evidence do bear upon and give support for the basic thesis.

The findings of the study tend to show that, while there is a kind of general emotionality factor in liturgical language, this factor is a complex one. Different kinds of people react differently to the expression of emotion, depending upon how it is expressed. A central finding of the study was that people who are in general comfortable with emotion do not necessarily want it expressed overtly. "Feeling" types, as measured by the Myers-Briggs Indicator, do not particularly prefer the overt expression of emotion as compared with "Thinking" types. Rather, their preference is for the figurative, as opposed to the direct mode of expression. This points up the ability, referred to earlier in the essay, of symbolic forms to carry and express emotion.

There were, however, personality dimensions which did show a difference in the preference for overt expression of emotion. The "Judging" type of the Myers-Briggs is the kind of person who likes to make up his mind, and

stick to decisions once made. The opposing type, the "Perceiving" type, tends not to want to be committed. He doesn't want to decide ahead of time what he wants to do. The Judging type of person tended to prefer overt expression. The Perceiving type, on the other hand, seemed reasonably happy with the expression of emotion, as long as it is expressed in ways which do not commit him to it, that is, in indirect, figurative ways.

In addition to the ability of figurative expression to carry emotion, and in addition to its capacity to keep from committing the worshiper as directly to emotion, there seems to be another factor brought out by the study. This might be called an "imaginative" factor. Figurative expression is richer than direct expression. The appeal of this ability seems particularly to be related to another personality dimension, the "Sensing-Intuition" dimension. "Sensing" types, as measured by the Myers-Briggs, are people who are practical, down-to-earth people, and who tend to prefer things put directly. "Intuitive" types, on the other hand, prefer imaginative ways of expression. They prefer "possibilities" to "realities."

Intuitives were less happy with the direct expression of emotion than Sensors, but, as distinguished from the Perceivers, this seems to be a desire for a

richer form of expression. They prefer figurative forms of expression, not so much, apparently, for the emotional content as for the fact that figurative language allows for a greater degree of interpretation--for a less rigid and fixed form of expression.

These considerations provide a partial explanation for the fact that different people find quite different modes of expression "edifying" in public worship. For the person who falls into the "Judging" and "Sensing" types, a particular form of expression which is too indirect, and not specific enough, may not satisfy his desire for emotional expression. He may feel that the expression is too detached and equivocal. On the other hand, for a "Perceiving" and "Intuitive" type, an expression which satisfies the former kind of person would likely be felt by him to be much too crass.

This essay previously pointed to two different kinds of factors which may make a worshiper uncomfortable with overt emotion. One is his own interior discomfort with emotion. The other is discomfort at expressing emotion in public. The personality dimension of Introversion-Extraversion would be expected to operate in opposite directions with these two factors. The Introvert, more at home with his interior life and presumably more comfortable with his emotions, at the same time would not be as

comfortable in public expression as the Extravert, who is more at ease in social situations.

The Extraversion-Introversion dimension of personality is well attested by psychological studies. Yet it made little difference in the comparisons made in the study. It did, however, show one difference which tends to support the idea of these conflicting forces. This was a sex difference. As might be expected, women preferred more overt expression of emotion than men. But men and women reacted differently to the liturgical scales in relation to the Extraversion-Introversion measure. Extraverted men preferred a higher degree of overt emotional expression than introverted men, but the reverse was true for women. Introverted women preferred more overt emotion than their extraverted counterparts.

The suggested interpretation of this is that for men the factor of social inhibition is stronger than for women. Men are not encouraged by our society to express emotion in public. Consequently, they would be more inhibited about public expression. The introverted man, who might otherwise prefer more overt emotion, would be more strongly affected by social inhibition than the introverted woman.

There are a number of pieces of evidence from the study that give support to the idea that ritual is

an aid to emotional expression. Those in the study who were between the ages of sixteen and twenty-five, the only age group for which there are normative data for the Myers-Briggs Indicator, were substantially more Feeling and Perceiving, and somewhat more Intuitive, than other groups which have taken the Indicator. There is no way of telling whether this difference is characteristic of those who are Episcopalians, or whether it is just characteristic of people who go to church in general. The results, discussed below, of a comparative study of converts to the Episcopal Church, suggest that some of the difference may be because that kind of person is attracted to the ritual of the Episcopal Church.

Differences with regard to churchmanship which appear in the study tend to support the idea that ritual is an aid to emotional expression. Members of "high-church" congregations tend to be Sensors and Judgers more frequently than do members of "low-church" congregations. It is suggested that these people are primarily attracted to these congregations by their more definite stand on matters of belief and practice.

On the other hand, those who preferred more ceremonial in worship than their congregation afforded also tended to prefer more emotional expression of all kinds in the language of worship. This suggests that

the ceremonial side of ritual is valued because it does provide more opportunity for the expression of emotion. These two factors tended to be separate, i.e., the reactions of those in high-church congregations were not the same as those who wanted more ceremonial.

There is also evidence from a comparison of native Episcopalians with those who joined the church at a later age that ritual provides a particular way of expressing emotion. Native Episcopalians preferred more general emotional expression in worship than others in the sample, but not more overt emotion. This suggests that the worship forms of the Episcopal Church, with which this group grew up, and therefore which they would presumably prefer, are not less emotional than other forms, but probably more emotional. This emotion, however, is not expressed so much directly, as indirectly.

When "Converts," i.e., those who joined the Episcopal Church because they were attracted to it, are compared with "Draftees," who joined for another reason, this impression is further strengthened, although the results lack statistical significance. People who are attracted to the Episcopal Church from less ritualistic churches tend to be more Feeling types than the average. They also tend to be more Intuitive and Perceiving. It is just this type of person which would be expected by the theory of

the essay to desire a protected and indirect form of emotional expression. This group tends to prefer less overt emotion than the average.

On the other hand, people who have been attracted to the Episcopal Church from churches with more ritual show the opposite reaction. They tend to be more Thinking, Sensing, and Judging types. They also prefer more overt emotional expression. This indicates that people who are the kinds of people hypothesized to particularly desire indirect expression of emotion tend to move toward churches with more ritual. People who are opposite types tend to move toward churches with less ritual.

Directions for Further Study

An important prerequisite for further empirical study of the emotional expression in the language of the liturgy would be the refinement of the instruments. Their present reliability is low, which restricts the measurements possible with them. A factor analysis of the items in the liturgical scales might enable new scales to be constructed which would more effectively isolate the factors involved.

A worthwhile extension of this study would be to explore other denominations, both to test for differences and to see if the relationships obtained with this sample

hold for other groups. A test of other denominations would test the suggestion that there are personality differences between religious groups, although the likelihood of there being a large difference is relatively small. Of particular interest would be studies of "converts" to other churches. The responses of people from various denominations to scales similar to the ones used in this study would provide a check on the relationships observed in this study.

The exploration of some of the less conscious dimensions of personality would be valuable. It would be a helpful balance to the conscious dimensions of this study, particularly in the light of the involvements of dynamic factors in the theory of this essay.

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APPENDIX I

THE LITURGICAL QUESTIONNAIRE

APPENDIX I - A

METHOD OF ANALYSIS OF EMOTIONALITY OF LANGUAGE OF THE PRAYER BOOK

In order to assess the overt emotionality of the language used in the selections from the Prayer Book, a rough scale of emotionality was drawn up. It was, however, recognized that this could only be approximate, since overt emotionality is not only culturally determined by particular denominational usage, but also varies from person to person. The emotionality was scaled according to the principles outlined in the text. The passages were scored from one to five on the basis of the amount of overt emotionality, the presence or absence of devices such as emotional qualifiers and repetition, together with a further scaling of the emotionality of particular words, also on a scale from one to five.

Thus, for language declaring what the worshipers do: "We believe that" or "know that" was given a value of 1, as well as bald statements of facts, such as, "We have left undone those things we ought to have done." A score of two was given to such expressions as, "We acknowledge," or "We believe in." A score of three was given such expressions as, "We praise thee." A score of

four was given to such expressions as "We beseech thee," or "We confess." A score of five was given to expressions like, "We bewail," "We are penitent," or "We rejoice."

In the same manner, activity ascribed to God or asked from God was scaled on a five-point scale, with typical values as follows: (1) God knowing, dwelling, creating; (2) God sustaining, directing, granting; (3) God commanding, willing, cleansing; (4) God caring, hearing our prayer; (5) God being angry, loving, having mercy or pity.

An illustrative analysis of the Confessions in Morning Prayer and in Family Evening Prayer follows:

CODE: Activities attributed to worshipers, scaled 1 - 5.
Activities attributed to God, scaled i. - v.

- (a) Valuative language
- (b) Emotional qualifiers
- (c) Intensifiers
- (d) Repetition
- (e) Hyperbole
- (f) Figurative expression

MORNING PRAYER¹

c b a

Almighty and most merciful Father; We have erred and

a f

strayed from thy ways like lost sheep. We have followed

a d

too much the devices and desires of our own hearts. We

¹Book of Common Prayer, p. 6.

have^a offended against thy holy laws.^b We have left undone
 those things¹ we ought to have done; and we have done those
 things¹ we ought not to have done; and there is no health^e
 in us. But thou, O Lord, have mercy upon us, miserable^b
 offenders.^a Spare thou those, O God, who confess their⁴
 faults.^{iii.} Restore thou those who are penitent; According to⁵
 thy promises^{iii.} declared unto mankind in Christ Jesus our Lord.^{ii.}
 And grant, O most merciful Father, for his sake; that we may^b
 hereafter live a godly, righteous, and sober life, to the^d
 glory of thy holy Name. Amen.

FAMILY EVENING PRAYER²

Most merciful God, who art of purer eyes than to^{iv. f}
 behold iniquity, and has promised forgiveness to all those^{iii.}
 who confess and forsake their sins; we come before thee in⁴
 an humble sense of our own unworthiness, acknowledging our⁴
 manifold transgressions^c of thy righteous laws.^a But, O^b

²Ibid., p. 589.

^b gracious Father, who desirest not ^{iv.} the death of a sinner,
^f look upon us, we beseech thee, in mercy, and ^{iv.} forgive us
^a all our transgressions. ^{iii.} Make us deeply sensible of the ^b
^c great evil of them; and work in us an hearty contrition; ⁵
^{iv.} that we may obtain forgiveness at ^f thy hands, who art ever
^{iv.} ready to receive humble and penitent sinners; for the sake ^a
of thy Son Jesus Christ, our only Saviour and Redeemer. Amen.

The confession in Family Prayer has more overt
emotionality, primarily because of the greater emotionality
of the emotions attributed to the worshipers and to God, as
well as because of the larger number of qualifiers and
emotions listed in the same amount of space. The confession
in Morning Prayer, however, makes greater use of the princi-
ple of repetition.

APPENDIX I - B

LITURGICAL QUESTIONNAIRE, FORM A

1. Questionnaire, page 1.
2. Answer Sheet, page 1.

LITURGICAL QUESTIONNAIRE

FORM A

Rev. Warren W. Lane

INSTRUCTIONS

This questionnaire is designed to find out what kinds of expressions you prefer in public worship. There are no right or wrong answers. The answers you give will not be used to examine your orthodoxy of belief, your stability of mind, nor your acceptability by any other standard. No one answer is considered preferable from the point of view of the research project.

You are asked to choose between two expressions taken from the Book of Common Prayer. (Occasional minor changes have been made in wording.) The expressions in each pair say roughly the same thing, or are used on the same occasion in the service. You are asked to state which you prefer, assuming the passages are used in public worship, or, if you have no preference, whether you like them both, or don't particularly like either. You are also asked to make the same choices for each item, based on use in your private devotions.

Place a check in the appropriate box under the heading "For Public Worship" and also under the heading "For Private Prayer." Use the answer sheet provided.

This questionnaire is concerned with your personal reaction, not with theological accuracy. Work rapidly, but try to make a choice for each item. There is no time limit.

-
1. A. Seeing that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.
B. Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us.
 2. A. O send out thy light and thy truth, that they may lead me, and bring me unto thy holy hill, and to thy dwelling.
B. Let thy Holy Spirit lead us in holiness and righteousness all our days.
 3. A. Vouchsafe us the direction and assistance of thy Holy Spirit.
B. Grant us the grace and consolation of thy Holy Spirit.
 4. A. We confess that we have sinned against thee in thought, word, and deed.
B. We acknowledge and bewail our manifold sins and wickedness.
 5. A. Mercifully grant that by thy power we may be defended against all adversity.
B. Mercifully grant that we may, by thy mighty aid, be defended and comforted in all dangers and adversities.

LITURGICAL QUESTIONNAIRE

ANSWER SHEET

Rev. Warren W. Lane

Place of Administration _____ Date _____

Name _____ Sex _____ Age _____

Occupation _____ Ever Married: Yes _____ No _____

Age when you became actively involved with the Episcopal (Anglican) Church _____

Previous Denomination (if any) _____

Reason for Changing _____

In comparison with this congregation's practice, are you most comfortable with

A much greater _____

A greater _____

About the same _____

A lesser _____

A much lesser _____

degree of ceremonial in worship?

CHECK ITEMS IN ACCORDANCE WITH THE INSTRUCTIONS IN THE QUESTIONNAIRE. FOR EACH
ITEM, CHECK ONE BOX UNDER EACH HEADING.

ITEM NO.

FOR PUBLIC WORSHIPFOR PRIVATE PRAYER

	PREFER "A"	PREFER "B"	LIKE EQUALLY	DISLIKE EQUALLY		PREFER "A"	PREFER "B"	LIKE EQUALLY	DISLIKE EQUALLY
1.	_____	_____	_____	_____		_____	_____	_____	_____
2.	_____	_____	_____	_____		_____	_____	_____	_____
3.	_____	_____	_____	_____		_____	_____	_____	_____
4.	_____	_____	_____	_____		_____	_____	_____	_____
5.	_____	_____	_____	_____		_____	_____	_____	_____
6.	_____	_____	_____	_____		_____	_____	_____	_____
7.	_____	_____	_____	_____		_____	_____	_____	_____
8.	_____	_____	_____	_____		_____	_____	_____	_____
9.	_____	_____	_____	_____		_____	_____	_____	_____
10.	_____	_____	_____	_____		_____	_____	_____	_____
11.	_____	_____	_____	_____		_____	_____	_____	_____

APPENDIX I - C

ITEM ANALYSIS OF FORM A, LITURGICAL QUESTIONNAIRE, AND CONSTRUCTION OF FORM B

Answers to Form A of the Liturgical Questionnaire were scored by subtracting the number of choices of the selection rated low on that scale from the number of choices of the selection rated high on that scale, and adding 50. This had the effect of scoring the high option 2, the low option 0, and the "like both equally" and "dislike both equally" each 1. Scores on the Emotion scale ranged from 22 to 69, with a mean of 41.8 and a standard deviation of 9.3. Scores on the Figurative scale ranged from 23 to 83, with a mean of 42.4, and a standard deviation of 9.3.

Item analysis was performed for each item by comparing the choices made by the top 15 and bottom 15 of the scorers on each scale. The object was to select items which were chosen significantly differently by high and low scorers. Each item was analyzed on the basis of high and low scorers on both scales. The aim was to select items with a differential of at least 5, i.e., on which a combination of options was chosen by at least five more of the high group than the low group on that scale, but which

were not chosen significantly differently by high and low scorers on the other scale.

Eighteen items were chosen to form each of the Emotion and Figurative scales for Form B. These were placed in random order, with half of each scale having the high option in first order. The four options, "Prefer Selection A," "Prefer Selection B," "Like Both Equally," and "Dislike Both Equally," were scored either 1 or 0, in such a way as to maximize the desired differential in the item analysis, and to minimize the undesired differential. Thus, if, for an item on the ELIT (Emotion) scale, more high than low scorers in the Emotion reference group chose the "Like Both Equally" option, but not in the Figurative reference group, "Like Both Equally" was scored 1.

In some cases, low scorers were united in preferring one of the selections, while high scorers preferred the other three responses, with the result that the three preferred by the high scorers were all scored 1, and the remaining selection was scored 0. In one case, the low scorers were united in choosing the "Dislike Both" option, so that "Dislike Both" was scored 0, and all other responses scored 1.

On the basis of this scoring, the resulting range of differences between the choices of the high and low scorers in the Emotion reference group for the items chosen

for the ELIT scale was from 5 to 11 points, with a mean difference score of 6.7. The mean difference in the Figurative reference group on these items was 1.1. For the items chosen for the FLIT (Figurative) scale, the difference between the high and low scorers in the Figurative reference group was from 5 to 8 points, with a mean difference of 6.2. The mean difference on these items for the Emotion reference group was 1.7. A few items from the original Emotion scale were found to differentiate better in the Figurative than the Emotional reference group, and were shifted to the FLIT scale.

A substantial number of the original items had a significant differential between high and low scorers in both groups. It was felt that the best thing to do with these items was to make a third scale--the EFLIT scale, containing some of these items, so that the ELIT and FLIT scales would have as little cross-contamination as possible, and to provide a possible control variable. Items were chosen for this scale which had a differential of at least 5 for both reference groups. The range of differences was 5 to 8 for the Emotion group and 5 to 10 for the Figurative group, with means of 6.4 and 6.6 respectively. Weighting of scoring was done so as to make the differential between reference groups approximately equal.

APPENDIX I - D

ITEMS USED IN LITURGICAL SCALES

First option is scored 1. The word "Both" or "Neither" indicates that response is also scored 1. Other responses are scored 0.

I. ELIT SCALE

1. Let us faithfully and devoutly give thanks unto our heavenly Father.

Let us give thanks unto Almighty God.

Both.

2. Look upon this, thy servant, with the eyes of thy mercy; comfort him with a sense of thy goodness; in thy good time restore him to health.

Bless, we pray thee, this thy servant, that he may be restored to health of body and of mind.

3. Almighty God, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption;

O God, who for our redemption didst give thine only-begotten Son to the death of the Cross;

4. From all evil and mischief; from sin; from the crafts and assaults of the devil; from thy wrath, and from everlasting damnation; Good Lord, deliver us.

Lord, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil; and with pure hearts and minds to follow thee, the only God; through Jesus Christ our Lord.

Both.

(ELIT scale, continued)

5. To our prayers, O Lord, we join our unfeigned thanks for all thy mercies.

Almighty God, we render thee our praises for thy mercies.

Both.

6. That it may please thee to give to all thy people increase of grace to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit; we beseech thee to hear us, good Lord.

And to all thy people give thy heavenly grace; that they may hear and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life.

Both.

7. That it may please thee to give us an heart to love and fear thee, and diligently to live after thy commandments; we beseech thee to hear us, good Lord.

Grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises.

8. O almighty Lord, to whom all things in heaven, in earth, and under the earth do bow and obey;

O almighty God, whose power no creature is able to resist;

9. That trusting wholly in thy mercy, we may not place our confidence anywhere but in thee.

Give us comfort and sure confidence in thee.

Both, Neither.

10. Spare thou those, O God, who confess their faults. Restore thou those who are penitent.

For thy Son our Lord Jesus Christ's sake, forgive us all that is past.

Both.

(ELIT Scale, continued)

11. Mercifully grant that we may, by thy mighty aid, be defended and comforted in all dangers and adversities.

Mercifully grant that by thy power we may be defended against all adversity.

12. O Lord, holy Father, by whose loving-kindness our souls and bodies are renewed;

O merciful God, giver of life and health;

13. That we may come to those unspeakable joys which thou hast prepared for those who unfeignedly love thee.

That we may come to the eternal kingdom which thou has promised by Christ our Lord.

14. We most humbly beseech thee, O merciful Father, to hear us.

Mercifully accept our prayers, O God.

Both.

15. Into thy hands, O merciful Saviour, we commend the soul of thy servant, now departed from the body.

Unto almighty God we commend the soul of our brother departed.

Both.

16. May our hearts be duly impressed with a sense of thy merciful goodness, and may we devote the residue of our days to an humble, holy, and obedient walking before thee.

Give us grace to show our thankfulness in a sincere obedience to thy laws.

Both.

(ELIT Scale, continued)

17. That it may please thee to preserve all who travel by land, by water, or by air, all women in childbirth, all sick persons, and young children; and to show thy pity upon all prisoners and captives; we beseech thee to hear us, good Lord.

Care for all aged persons, and all little children, the sick and the afflicted, and those who travel by land or by sea.

18. God be merciful unto us, and bless us, and show us the light of his countenance, and be merciful unto us. /

O Lord, save thy people, and bless thine heritage.

II. FLIT SCALE

1. Holy, Holy, Holy, Lord God of hosts, Heaven and earth are full of thy glory: Glory be to thee, O Lord Most High.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end.

Both.

2. Make us to be numbered with thy Saints, in glory everlasting.

Grant that we may fail^d not finally to attain thy heavenly promises.

Both.

3. Watch ye, for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly he find you sleeping.

Judge therefore yourselves, brethren, that ye be not judged of the Lord.

Both.

4. Preserve us from faithless fears and worldly anxieties, and grant that no clouds of this mortal life may hide from us the light of that love which is immortal.

Through thy gift of faith we bring our perplexities to the light of thy wisdom, and receive the blessed encouragement of thy sympathy, and a clearer knowledge of thy will.

5. Pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire.

That it may please thee to inspire us with love of thee and thy truth; we beseech thee to hear us, good Lord.

Both.

6. Almighty God, whose loving hand hath given us all that we possess;

O Lord, from whom all good things do come:

Neither.

7. Seeing that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us.

8. We have erred, and strayed from thy ways like lost sheep.

We have offended against thy holy laws.

Both.

9. He healeth those that are broken in heart, and giveth medicine to heal their sickness.

Who forgiveth all thy sin, and healeth all thine infirmities.

Both.

10. Almighty God, who hast prepared a rich feast for us;

Almighty God, who hast vouchsafed to feed us;

Both, Neither.

11. It is a good thing to give thanks unto the Lord, and to sing praises unto thy Name, O Most Highest;
To tell of thy loving-kindness early in the morning, and of thy truth in the night season.

Praise the Lord, O my soul; and all that is in me, praise his holy name.

Praise the Lord, O my soul, and forget not all his benefits.

Both.

12. For he is the Lord our God; and we are the people of his pasture, and the sheep of his hand.

Be ye sure that the Lord he is God; it is he that hath made us and not we ourselves.

Both.

13. Praise him in the sound of the trumpet: praise him upon the lute and harp.
Praise him in the timbrels and dances: praise him upon the strings and pipe.

O praise God in his sanctuary: praise him in the firmament of his power.

Praise him in his noble acts: praise him according to his excellent greatness.

Neither.

14. O send out thy light and thy truth, that they may lead me, and bring me unto thy holy hill, and to thy dwelling.

Let thy Holy Spirit lead us in holiness and righteousness all our days.

Both.

15. Drive far off from us all wrong desires, and incline our hearts to keep thy law.

Give us the constant assistance of thy Holy Spirit; that we may be effectually restrained from sin, and incited to our duty.

16. Almighty God, our heavenly Father, in whose hands are the living and the dead;

O eternal Lord God, who holdest all souls in life;

17. Enlighten our understanding with the illumination of the Holy Ghost.

Grant that we may be sanctified by the Holy Ghost.

Neither.

18. O gracious Father, who openest thine hand and fillest all things living with plenteousness;

Almighty and everlasting God, from whom cometh every good and perfect gift.

Both.

III. EFLIT SCALE

1. Pour upon us the continual dew of thy blessing.

Send down upon us the healthful Spirit of thy grace.

Both.

2. Prepare ye the way of the Lord, make straight in the desert a highway for our God.

Repent ye, for the kingdom of heaven is at hand.

Both.

3. Spare all those who confess their sins unto thee.

Grant, O Father, that we may receive remission of our sins.

Both, Neither.

4. O sing unto the Lord with thanksgiving; sing praises upon the harp unto our God:

Who covereth the heaven with clouds, and prepareth rain for the earth; and maketh the grass to grow upon the mountains, and herb for the use of men;

Who giveth fodder unto the cattle, and feedeth the young ravens what call upon him.

We yield thee unfeigned thanks and praise for the return of seed-time and harvest, for the increase of the ground and the gathering in of the fruits thereof, and for all the other blessings of thy merciful providence bestowed upon this nation and people.

5. We humbly beseech thee for all sorts and conditions of men; that thou wouldst be pleased to make thy ways known unto them, thy saving health unto all nations.

Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them.

Both, Neither.

6. Draw near with faith, and make your humble confession to Almighty God, devoutly kneeling.

Let us humbly confess our sins unto Almighty God.

Both.

7. Rend your heart, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

The sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou wilt not despise.

Both.

8. We acknowledge and bewail our manifold sins and wickedness.

We confess that we have sinned against thee in thought, word, and deed.

Both.

9. Most gracious God, by whose knowledge the depths are broken up, and the clouds drop down the dew;

O most merciful Father who has blessed the labours of the husbandman in the returns of the fruits of the earth;

(Either item score 1, and also "Both")

10. Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace.

Grant us grace to take joyfully the sufferings of the present time, in full assurance of the glory that shall be revealed.

Both.

11. He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver.

Ye shall not appear before the Lord empty; every man shall give as he is able, according to the blessing of the Lord they God which he hath given thee.

12. O Lord, open thou our lips. And our mouth shall show forth they praise.

Praise ye the Lord. The Lord's name be praised.

13. Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?

Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

Both.

14. Grant to us thy humble servants, that by the holy inspiration we may think those things that are good, and by thy merciful guiding may perform the same.

Grant that we may both perceive and know what things we ought to do, and also may have grace and power faithfully to fulfill the same.

Both.

15. That it may please thee to strengthen such as do stand, and to comfort and help the weak-hearted; and to raise up those who fall; and finally to beat down Satan under our feet; we beseech thee to hear us, good Lord.

Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy, keep us in the same.

Both.

16. We are not worthy so much as to gather up the crumbs under thy table.

We come before thee in an humble sense of our own unworthiness.

Both.

17. The Lord hath prepared his seat in heaven, and his kingdom ruleth over all.

Thou shalt judge the folk righteously, and govern the nations upon earth.

Both.

18. O Lord, raise up, we pray thee, thy power and come among us, and with great might succour us.

Save us, and help us, we humbly beseech thee,
O Lord.

Both.

APPENDIX I - E

LITURGICAL QUESTIONNAIRE, FORM B

1. Instruction Sheet
2. Questionnaire, page 1.
3. Answer Sheet, front and back

This packet consists of two questionnaires with their accompanying answer sheets. The printed questionnaire, the "Myers-Briggs Type Indicator" is a simple personality test. It has no hidden gimmicks. Its purpose is to indicate several simple dimensions of personality, and is honest when it says that no one score is preferable to any other score. The mimeographed "Liturgical Questionnaire" simply asks for your personal preferences in liturgical language.

Use the answer sheets for your answers. Please fill out all the information asked for on the mimeographed answer sheet. Initials may be used, but be sure to put the same name or initials on both answer sheets. On the printed answer sheet, only the name or initials and sex are needed.

Please try to fill out and return to church by next Sunday. If you cannot fill it out within a couple of weeks, please return the booklets to the church, since they are expensive.

Use pen or pencil. When you finish, put all materials together inside each other.

Thank you very much for your cooperation.

Warren W. Lane

Rev. Warren W. Lane

INSTRUCTIONS

This questionnaire is designed to find out what kinds of expressions you prefer in public worship. There are no right or wrong answers. The answers you give will not be used to examine your orthodoxy, your mental stability, nor your acceptability by any other standard. No one answer is considered preferable from the point of view of the research project.

You are asked to choose between two expressions from the Book of Common Prayer. (Minor changes have been made in the wording.) The expressions in each pair say roughly the same thing, or are used on the same occasion in the service. You are asked to state which you like better, assuming the passages are used in worship, or, if you have no preference, whether you like them both equally, or don't particularly like either.

The questionnaire is concerned with your personal reaction to the phrases, not with your considered judgement about their use, so work rapidly. Fill out the information on the answer sheet, then turn it over and begin. Try to answer each item.

* * * * *

1. A. Let us faithfully and devoutly give thanks unto our heavenly Father.
B. Let us give thanks unto Almighty God.
2. A. Bless, we pray thee, this thy servant, that he may be restored to health of body and of mind.
B. Look upon this, thy servant, with the eyes of thy mercy; comfort him with a sense of thy goodness; In thy good time restore him to health.
3. A. Glory be to the Father, and to the Son, and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be, world without end.
B. Holy, Holy, Holy, Lord God of hosts, Heaven and earth are full of thy glory: Glory be to thee, O Lord Most High.
4. A. Send down upon us the healthful Spirit of thy grace.
B. Pour upon us the continual dew of thy blessing.
5. A. O God, who for our redemption didst give thine only-begotten Son to the death of the Cross;
B. Almighty God, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption;

LITURGICAL QUESTIONNAIRE
FORM B

ANSWER SHEET

PRINT NAME (OR INITIALS) _____

PLACE OF ADMINISTRATION _____

Church

Community

OCCUPATION _____ DATE _____

DATE _____

SEX _____ EVER MARRIED: YES _____ NO _____

AGE: 16-25 26-35 36-45 46-55 56-65 Over 65

AGE WHEN YOU BECAME ACTIVELY INVOLVED WITH EPISCOPAL (ANGLICAN) CHURCH _____

PREVIOUS DENOMINATIONAL INVOLVEMENT (IF ANY) _____

BRIEF REASON FOR CHANGING _____

IN COMPARISON WITH THIS CONGREGATION'S PRACTICE, ARE YOU MOST COMFORTABLE

WITH
— A MUCH HIGHER
— A HIGHER
— THE SAME DEGREE OF CEREMONIAL IN WORSHIP?
— A LOWER
— A MUCH LOWER

• • • • •

TURN SHEET OVER AND GO RIGHT AHEAD

CH _____ ∞ _____ EC _____ CH _____ SZ _____

S M A

CG _____ PD _____ R _____

CHP

E **F** **EF** **MBT**

CHECK ONE BOX FOR EACH ITEM IN ACCORDANCE WITH
DIRECTIONS ON THE QUESTIONNAIRE. IF YOU CHANGE
YOUR MIND, ERASE OR CROSS OUT COMPLETELY.

Check box "A" if you PREFER SELECTION A.

E _____

Check box "B" if you PREFER SELECTION B.

F _____

Check box "C" if you LIKE BOTH EQUALLY.

EF _____

Check box "D" if you DISLIKE BOTH EQUALLY.

	A	B	C	D
1.	—	—	—	—
2.	—	—	—	—
3.	—	—	—	—
4.	—	—	—	—
5.	—	—	—	—
6.	—	—	—	—
7.	—	—	—	—
8.	—	—	—	—
9.	—	—	—	—
10.	—	—	—	—
11.	—	—	—	—
12.	—	—	—	—
13.	—	—	—	—
14.	—	—	—	—
15.	—	—	—	—
16.	—	—	—	—
17.	—	—	—	—
18.	—	—	—	—

	A	B	C	D
19.	—	—	—	—
20.	—	—	—	—
21.	—	—	—	—
22.	—	—	—	—
23.	—	—	—	—
24.	—	—	—	—
25.	—	—	—	—
26.	—	—	—	—
27.	—	—	—	—
28.	—	—	—	—
29.	—	—	—	—
30.	—	—	—	—
31.	—	—	—	—
32.	—	—	—	—
33.	—	—	—	—
34.	—	—	—	—
35.	—	—	—	—
36.	—	—	—	—

	A	B	C	D
37.	—	—	—	—
38.	—	—	—	—
39.	—	—	—	—
40.	—	—	—	—
41.	—	—	—	—
42.	—	—	—	—
43.	—	—	—	—
44.	—	—	—	—
45.	—	—	—	—
46.	—	—	—	—
47.	—	—	—	—
48.	—	—	—	—
49.	—	—	—	—
50.	—	—	—	—
51.	—	—	—	—
52.	—	—	—	—
53.	—	—	—	—
54.	—	—	—	—

APPENDIX II

RESULTS OF EMPIRICAL STUDY

TABLE XXIV

DESCRIPTION AND FREQUENCY COUNT OF VARIABLES

VARIABLE 1 CONG (Congregation)

Number	Frequency
1 Large, inner-city, lower-class, very high-church . .	9
2 Small, small-town, middle-class, middle-church . . .	13
3 Middle-sized, city, middle-class, very high-church .	40
4 Small, inner-city, mixed-class, low-church	12
5 Middle-sized, suburban, middle-class, middle-church	45
6 Large, suburban, upper-class, middle-church	28
7 Small, suburban, upper-class, middle-church	64
8 Large, suburban, middle-class, low-church	7
9 Large, suburban, upper-class, low-church	26
10 Small, city, middle-class, middle-church	43
11 Scattered Individuals	9
TOTAL	296

VARIABLE 2 COMM (Community)

Value	Frequency
1 Standard Metropolitan Area, Community over 20,000 population .	84
2 Standard Metropolitan Area, Community under 20,000 population	139
3 Urban Area, Community over 10,000 population	90
4 Urban Area, Community under 10,000 population	13
TOTAL	296

VARIABLES 3 & 4 CLASS & TCLASS (Class & Truncated Class)

Value	Frequency
1 Lower Class	9
2 Middle Class	149
3 Upper Class	118
4 Mixed Class (excluded from TCLASS)	13
TOTAL	289
Missing: 7	TOTAL TCLASS 276

TABLE XXIV (continued)

VARIABLE 5 SIZE (of Congregation)

Value	Frequency
1 Under 100 Communicants	0
2 100 - 299 Communicants	0
3 300 - 599 Communicants	132
4 600 - 999 Communicants	94
5 1000 and Above	<u>70</u>
TOTAL	296

VARIABLE 6 SEX

Value	Frequency
0 Females	200
1 Males	<u>96</u>
TOTAL	296

VARIABLE 7 MARR (Marital Status)

Value	Frequency
0 Never Married	36
1 Ever Married	<u>257</u>
TOTAL	293
Missing: 3	

VARIABLE 8 AGE

Value	Frequency
0 Below 16 Years	1
1 16 - 25 Years	22
2 26 - 35 Years	71
3 36 - 45 Years	112
4 46 - 55 Years	53
5 56 - 65 Years	18
6 Over 65 Years	<u>13</u>
Missing: 6	
TOTAL	290

TABLE XXIV (continued)

VARIABLE 9 OCCUP (Occupation)

Value	Frequency
0 No indication, Retired, Housewife, Student	138
1 Technical-Scientific, including Mathematics and Science Teachers	27
2 Professional Service, including Medical, General Teachers, Lawyers, Clergy	51
3 Humanities, including Actors, Artists, Musicians, Communications, English Teachers	13
4 Managers, Officials, Proprietors	25
5 Sales	11
6 Trade--non-personal, including Typists, Craftsmen, Accountants	16
7 Trade--personal, ~~Printed~~ Domestic	3
8 Farmers and Outdoor Occupations	2
9 Unclassifiable and Laborers	2
Missing: 8	TOTAL 288

VARIABLES 10 & 11 AGECHG & TAGECHG

Age when respondent "became actively involved with the Episcopal (Anglican) Church." TAGECHG: Truncated AGECHG

Value	Frequency
0 Birth or Infancy	52
1 2 - 4 Years	13
2 5 - 11 Years	7
3 "Child"	29
4 12 - 17 Years	42
5 18 - 25 Years	61
6 26 - 35 Years	52
7 Over 35 Years	21
8 Change, but no age given (excluded from TAGECHG)	6

Missing: 13 TOTAL 283
TOTAL TAGECHG 277

TABLE XXIV (continued)

VARIABLE 12 GAGECHG (Grouped AGECHG)

Value	Frequency
0 Natives AGECHG Below 4 (12 Years)	101
1 Immigrants AGECHG Above 3	<u>182</u>
Missing: 13	TOTAL 283

VARIABLE 13 REASON

(Reason for changing to the Episcopal Church)

Value	Frequency
0 No change, or no Reason	153
1 Parental Decision	10
2 Married an Episcopalian	25
3 Marriage Compromise	7
4 Marriage, other	32
5 Convenience	14
6 Attraction, Freedom (Belief or Behavior)	6
7 Attraction, Firmness	1
8 Attraction, Tirual, Dignity, etc. . . .	10
9 Attraction, other	<u>25</u>
Missing: 13	TOTAL 283

VARIABLE 14 CNVSTS (Conversion Status)

Value	Frequency
0 Native -- Became Episcopalian before twelve Years Old	101
1 No Reason -- Became Episcopalian at twelve or after, but no reason given	60
2 Draftee -- Changed at twelve or after, scored 1 to 4 on REASON	68
3 Convert -- Shanged at twelve or after, scored 5 to 9 on REASON	<u>54</u>
Missing: 13	TOTAL 283

TABLE XXIV (continued)

VARIABLE 15 DENFRM (Previous Denomination)

Value	Frequency
0 Change indicated, no denomination given	92
1 Unitarian, Universalist	0
2 Friends	2
3 United Church of Christ, Congregational	16
4 Methodist, Evangelical United Brethren	24
5 Brethren	1
6 Presbyterian, Reformed	42
7 Lutheran (except Missouri Synod)	10
8 Missouri Synod Lutheran	0
9 Disciples	0
10 Baptist (except Southern Baptist) . . .	9
11 Southern Baptist	1
12 Other Fundamentalist groups	1
13 Special Belief Sects	0
15 Eastern Orthodox	8
16 Roman Catholic	21
18 "Protestant"	2
19 Unclassifiable	2
Missing: 65	TOTAL 231

VARIABLE 16 CNGCHP (Congregation Churchmanship)

Value	Frequency
1 Extra low -- Minimum ceremonial	0
2 Low -- Surplice and stole worn for Communion, priest called "Mister," Communion once a month at main service, little ceremonial	45
3 Middle -- Eucharistic vestments for Communion, priest called "Father," Communion several times a month at main service, Sacrament reserved, but not near high altar	193
4 High -- Communion every Sunday at late service. Holy Communion called "Eucharist," traditional genuflections observed, Sacrament reserved near or on high altar	0
5 Very high -- Holy Communion called "Mass," incense and sanctus bells frequently used, fellow Roman ceremonial forms	49
Missing: 9	TOTAL 287

TABLE XXIV (continued)

VARIABLE 17^{*} RICHP (Raw Individual Churchmanship)

Value	Frequency
-2 Prefer much less ceremonial than congregation	4
-1 Prefer less ceremonial than congregation . .	24
0 Prefer same amount as congregation	196
1 Prefer more ceremonial than congregation . .	40
2 Prefer much more ceremonial than congregation	<u>8</u>
Missing: 24	TOTAL 272

VARIABLE 18 INDCHP (Net Individual Churchmanship)

CNGCHP plus RICHP

Value	Frequency
1 Extra low	3
2 Low . . .	56
3 Middle . . .	126
4 High . . .	39
5 Very High	43
6 Extra High	<u>5</u>

TOTAL 273

Missing: 24

VARIABLES 19 & 20 EI & EICONT (Extraversion-Introversion)

<u>EI</u>		<u>EICONT</u>	
Value	Frequency	Value	Frequency
0 Extraverts	155	Extraversion	
		41 - 49	2
		51 - 59	9
		61 - 69	21
		71 - 79	31
		81 - 89	44
		91 - 99	47
1 Introverts	134	Introversion	
		101 - 109	37
		111 - 119	27
		121 - 129	28
		131 - 139	29
		141 - 149	8
		151 - 159	<u>3</u>
TOTAL	289	7 Missing	8
		TOTAL	288

TABLE XXIV (continued)

VARIABLES 21 & 22 SN & SNCONT (Sensing-Intuition)

<u>SN</u>				<u>SNCONT</u>	
Value	Frequency			Value	Frequency
0 Sensors	160	Sensing		41 - 49	16
				51 - 59	14
				61 - 69	22
				71 - 79	32
				81 - 89	35
				91 - 99	40
1 Intuitives	129	Intuition		101 - 109	37
				111 - 119	22
				121 - 129	32
				131 - 139	24
				141 - 149	12
				151 - 159	2
TOTAL 289		7 Missing 8		TOTAL 288	

VARIABLES 23 & 24 TV & TVCONT (Thinking-Feeling)

<u>TV</u>				<u>TVCONT</u>	
Value	Frequency			Value	Frequency
0 Thinkers	80	Thinking		41 - 49	0
				51 - 59	4
				61 - 69	10
				71 - 79	13
				81 - 89	26
				91 - 99	26
1 Feelers	209	Feeling		101 - 109	48
				111 - 119	60
				121 - 129	50
				131 - 139	33
				141 - 149	18
TOTAL 289		7 Missing 8		TOTAL 288	

TABLE XXIV (continued)

VARIABLES 25 & 26 JP & JPCONT (Judging-Perceiving)

<u>JP</u>		<u>JPCONT</u>	
Value	Frequency	Value	Frequency
0 Judgers	198	Judging	41 - 49 10
			51 - 59 38
			61 - 69 43
			71 - 79 34
			81 - 89 33
			91 - 99 39
1 Perceivers	91	Perceiving	101 - 109 25
			111 - 119 24
			121 - 129 23
			131 - 139 6
			141 - 149 8
			151 - 159 3
			161 - 169 2
TOTAL 289		7 Missing 8	TOTAL 288

VARIABLES 27 & 28 MBTYPB & MBTYPD

(Binary and Decimal Myers-Briggs Types)

MBTYPB	Frequency
0 ESTJ	18
1 ESTP	3
2 ESFJ	51
3 ESFP	14
4 ENTJ	14
5 ENTP	6
6 ENFJ	20
7 ENFP	29
8 ISTJ	19
9 ISTP	1
10 ISFJ	44
11 ISFP	10
12 INTJ	11
13 INTP	8
14 INFJ	21
15 INFP	20

Missing: 7

TOTAL 289

TABLE XXIV (continued)

VARIABLE 29 FLIT

Value	Frequency
0	0
1	5
2	5
3	17
4	17
5	24
6	38
7	39
8	39
9	25
10	28
11	22
12	18
13	7
14	3
15	3
16	1
17	0
18	0

Missing: 5 TOTAL 291

VARIABLE 30 FLIT

Value	Frequency
0	0
1	0
2	3
3	9
4	9
5	15
6	32
7	33
8	36
9	46
10	27
11	30
12	12
13	14
14	44
15	0
16	1
17	0
18	0

Missing: 5 TOTAL 291

VARIABLE 31 EFLIT

Value	Frequency
0	0
1	1
2	2
3	5
4	9
5	18
6	27
7	27
8	31
9	48
10	38
11	29
12	27
13	19
14	3
15	3
16	1
17	1

Missing: 5 TOTAL 291

TABLE XXIV (continued)

VARIABLE 32 FMINF

(ELIT Minus EPLIT)

Value	Frequency
- 10	1
- 9	2
- 8	3
- 7	4
- 6	9
- 5	11
- 4	36
- 3	39
- 2	37
- 1	42
0	27
1	29
2	18
3	16
4	11
5	3
6	2
7	0
8	0
9	1

Missing: 5 TOTAL 291

VARIABLE 33 FMINF

(ELIT Minus EPLIT)

Value	Frequency
- 10	0
- 9	1
- 8	0
- 7	6
- 6	6
- 5	15
- 4	22
- 3	29
- 2	35
- 1	37
0	36
1	34
2	25
3	22
4	17
5	3
6	2
7	0
8	0
9	1

Missing: 5 TOTAL 291

TABLE XXV

STANDARD STATISTICS OF NUMERICAL VARIABLES

	1	2	3	4	5	6
	MEAN	VARIANCE	S.D.	LOW	HIGH	GOOD-N
1 TCLASS	2.355	0.305	0.553	1.000	3.000	276.000
2 SIZE	3.751	0.641	0.800	3.000	5.000	256.000
3 SEX	0.324	0.220	0.469	0.	1.000	256.000
4 MARR	0.877	0.108	0.329	0.	1.000	253.000
5 AGE	2.534	1.417	1.191	0.	6.000	250.000
6 TAGECHS	2.176	5.254	2.292	0.	7.000	277.000
7 GAGECHS	0.543	0.230	0.480	0.	1.000	283.000
8 CNGCHP	3.185	0.808	0.899	2.000	5.000	287.000
9 RICH	0.688	0.405	0.637	-2.000	2.000	272.000
10 INDCHP	3.287	1.113	1.055	1.000	6.000	272.000
11 EI	0.464	0.250	0.500	0.	1.000	285.000
12 EICONT	103.690	564.117	23.751	47.000	159.000	288.000
13 SN	0.446	0.248	0.498	0.	1.000	288.000
14 SMCNT	56.361	732.413	27.063	41.000	151.000	288.000
15 TFCNT	0.723	0.201	0.448	0.	1.000	288.000
16 TFCNT	110.424	428.719	20.657	55.000	149.000	288.000
17 JP	0.315	0.216	0.465	0.	1.000	288.000
18 JPCNT	88.562	732.644	27.067	45.000	161.000	288.000
19 ELIT	7.443	8.596	2.999	1.000	16.000	251.000
20 FLIT	8.271	6.709	2.590	2.000	16.000	251.000
21 EFLIT	8.624	7.946	2.819	1.000	17.000	251.000
22 EMINF	-1.282	8.748	2.958	-10.000	5.000	251.000
23 FMINF	-0.653	8.496	2.915	-9.000	9.000	251.000

APPENDIX II - C

TABLE XXVI

COMPLETE INTERCORRELATIONS - TOTAL GROUP

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
TCLASS	SIZE	SEX	MARR	AGE	TAGECHG	GAGECHG	CNGCHP	RICHCP	INDCHP	EICONT	SNCONT	TFCGNT	JPCONT					
1	100	1	12	8	-2	-4	-1	-5	-48	4	4	-7	-5					
2	1	100	5	8	4	10	13	4	-6	1	1	4	-13					
3	12	5	100	12	1	5	2	-3	-11	-10	7	6	-9					
4	8	12	100	24	24	23	-1	1	-1	-7	-5	-7	-17					
5	-2	4	-1	24	100	10	-2	5	-6	1	10	14	-29					
6	-4	10	5	24	10	100	88	10	-5	7	5	-2	-1					
7	-1	13	2	23	-2	88	100	6	-9	1	6	0	7					
8	-52	4	-3	-1	5	10	6	100	-10	80	-2	-4	-17					
9	-5	-6	-11	1	-6	-5	-9	-10	100	52	-5	-6	5					
10	-48	1	-10	-7	1	7	1	80	52	100	-5	-5	-11					
11	4	-2	7	10	5	6	-2	-9	-5	100	83	0	-6					
12	4	1	6	-5	14	-2	0	-6	-5	83	100	-5	-9					
13	17	0	-7	-16	7	12	-17	5	-11	0	-5	100	83					
14	18	0	-2	-18	2	6	-19	1	-15	-6	-5	83	100					
15	4	-36	-7	7	-1	1	-10	6	-7	-4	-4	-5	0					
16	-7	1	-35	1	-5	-1	-10	6	-7	-4	-7	1	7					
17	-5	-9	-17	-29	2	7	-7	3	-4	-5	-8	34	36					
18	-6	-6	-18	-34	-1	4	-12	3	-5	-8	-10	40	40					
19	-17	1	4	7	-4	-4	6	17	15	6	9	-16	-14					
20	4	-10	-5	7	-18	-16	-10	12	-2	-6	-3	13	16					
21	-4	-5	-5	-6	-0	-18	0	22	12	-2	-2	-5	-3					
22	-14	6	-10	10	8	13	12	6	-2	3	7	-9	-10					
23	7	-4	-12	1	1	2	-10	-10	-14	-4	-3	2	-6					

TABLE XXVI (continued)

	19	20	21	22	23
ELIT	FLIT	EMINEF	FLIT	EMINEF	FLIT
1	TCCLASS	-17	4	-4	-14
2	SIZE	1	-10	-5	6
3	SEX	-14	-18	-5	-10
4	MARR	4	-5	-6	10
5	AGE	7	7	-C	8
6	TAGECNG	-4	-18	-18	13
7	GAGECNG	-4	-18	-16	12
8	CNGCNG	6	-10	0	6
9	RICHP	17	12	22	-2
10	INDCNP	15	-2	12	3
11	EI	6	-6	-2	7
12	EICONT	5	-3	-0	9
13	SN	-16	12	-7	-9
14	SNCONT	-14	13	-5	-10
15	TF	9	16	13	-3
16	TFCONT	7	19	13	-6
17	JP	-10	3	3	-13
18	JPCONT	-16	2	-2	-14
19	ELIT	100	33	48	55
20	FLIT	53	100	42	-7
21	EMINEF	48	42	100	-46
22	EMINEF	55	-7	-46	100
23	EMINEF	-17	48	-59	139
24	EMINEF				100

TABLE XXVII

FREQUENCY AND PERCENTAGE OF SUBJECTS IN MYERS-BRIGGS TYPE CLASSIFICATIONS

LEGEND

TYPE CODE
Frequency
Percent of Whole

ISTJ	ISFJ	INFJ	INTJ
19	44	21	11
6.6%	15.2%	7.3%	3.8%
ISTP	ISFP	INFP	INTP
1	10	20	8
0.3%	3.5%	6.9%	2.8%
ESTP	ESFP	ENFP	ENTP
3	14	29	6
1.0%	4.8%	10.0%	2.1%
ESTJ	ESFJ	ENFJ	ENTJ
18	51	20	14
6.2%	17.6	6.9%	4.8%

TOTAL
289
100%

IS--	IS--
86	69
30%	24%
IS--	IS--
74	60
26%	21%

E-T-	E-P-
41	114
14%	39%
I-T-	I-P-
39	95
14%	33%

E-J	E-P
103	52
36%	18%
I-J	I-P
95	39
33%	14%

-ST-	-SF-
41	119
14%	41%
-ST-	-SF-
39	90
14%	31%

-S-J	-S-P
132	28
46%	10%
-N-J	-N-P
66	63
23%	22%

--TJ	--TP
62	18
21%	6%
--FJ	--FP
136	73
47%	25%

E	I
155	134
54%	46%

E	E
160	129
55%	45%

I	E
80	209
28%	72%

I	E
198	91
69%	31%

APPENDIX II - E - 1

TABLE XXVIII

COMPARATIVE MEANS ON ELIT BY MYERS-BRIGGS TYPES

LEGEND

TYPE CODE
N
Mean

*Significant @ .05
 **Significant @ .01

TOTAL
284
7.58

ISTJ	ISFJ	INFJ	INTJ
19	43	20	10
7.42	8.23	7.30	7.60
ISTP	ISFP	INFP	INTP
1	10	20	8
7.00	8.10	7.95	6.50
ESTJ	ESFJ	ENFJ	ENTJ
3	13	29	6
8.00	6.38	6.79	6.17
ESTP	ESFP	ENFP	ENTP
18	51	19	14
7.72	8.47	7.11	6.29

F (INTROVERTS)
 0.53
 D.F. = 7/123

F (EXTRAVERTS)
 1.80
 D.F. = 7/145

ES--	EN--
85	68
7.98	6.72
IS--	IN--
73	58
8.00	7.47

F = 2.99*

E-T-	E-P-
41	112
7.02	7.56
I-T-	I-P-
38	93
7.29	7.96

F = 1.11
 D.F. = 3/280

E-J	E-P
102	51
7.78	6.69
I-J	I-P
92	39
7.79	7.69

F = 1.90

-ST-	-SF-
41	117
7.61	8.12
-NT-	-NF-
38	88
6.66	7.24

F = 2.97*

-S-J	-S-P
131	27
8.14	7.26
-N-J	-N-P
63	63
7.06	7.06

F = 2.99*
 D.F. = 3/280

--TJ	--TP
61	18
7.28	6.72
--FJ	--FP
135	72
8.02	7.22

F = 2.07

E	I
153	131
7.42	7.76

F = 0.96

S	N
158	126
7.99	7.06

F = 6.95**

T	E
79	205
7.15	7.74

F = 2.27

J	P
194	90
7.79	7.12

F = 3.13

D.F. = 1/282

APPENDIX II - E - 2

TABLE XXIX

COMPARATIVE MEANS ON FLIT BY MYERS-BRIGGS TYPES

LEGEND

TYPE CODE
N
Mean

*Significant @ .05
 **Significant @ .01

TOTAL
284
8.23

ISTJ 19 6.58	ISFJ 43 7.86	INFJ 20 8.20	INTJ 10 7.90	F (INTROVERTS) 2.35* D.F. = 7/123
ISTP 1 6.00	ISFP 10 8.10	INFP 20 9.60	INTP 8 8.88	
ESTJ 3 8.33	ESFJ 13 6.69	ENFP 29 8.52	ENTP 6 7.17	F (EXTRAVERTS) 2.21* D.F. = 7/145
ESTJ 18 8.06	ESFJ 51 8.82	ENFJ 19 9.58	ENTJ 14 7.36	

ES-- 85 8.32	EN-- 68 8.46
IS-- 73 7.53	IN-- 58 8.72

F = 2.70*

E-T- 41 7.71	E-P- 112 8.62
I-T- 38 7.39	I-P- 93 8.33

F = 2.83*
 D.F. = 3/280

E--J 102 8.63	E--P 51 7.88
I--J 92 7.67	I--P 39 8.97

F = 3.68*

-ST- 41 7.34	-SF- 117 8.17
-NT- 38 7.79	-NF- 88 8.92

F = 4.20**

-S-J 131 8.08	-S-P 27 7.37
-N-J 63 8.38	-N-P 63 8.78

F = 2.17
 D.F. = 3/280

--TJ 61 7.41	--TP 18 8.06
--FJ 133 8.53	--FP 72 8.43

F = 2.83*

E 153 8.38	I 131 8.06
------------------	------------------

F = 1.06

S 158 7.96	N 126 8.58
------------------	------------------

F = 4.09*

T 79 7.56	P 205 8.49
-----------------	------------------

F = 7.58**

J 194 8.18	P 90 8.36
------------------	-----------------

F = 0.30

D.F. = 1/282

TABLE XXX

COMPARATIVE MEANS ON EFLIT BY MYERS-BRIGGS TYPES

LEGEND

TYPE CODE
N
Mean

*Significant @ .05

**Significant @ .01

TOTAL
284
8.87

ISTJ	ISFJ	INFJ	INTJ
19	43	20	10
9.11	8.70	8.75	7.20
ISTP	ISFP	INFP	INTP
1	10	20	8
5.00	9.00	10.20	7.88
ESTJ	ESFJ	ENFJ	ENTJ
3	13	29	6
12.00	7.69	8.90	8.67
ESTP	ESPJ	ENPJ	ENTP
18	51	19	14
8.78	9.65	9.00	6.93

F (INTROVERTS)
1.35
D.F. = 7/123F (EXTRAVERTS)
2.21*
D.F. = 7/145

ES--	EN--
85	68
9.25	8.50
IS--	IN--
73	58
8.79	8.86

F = 0.91

E-T-	E-F-
41	112
8.37	9.12
I-T-	I-F-
38	93
8.24	9.06

F = 1.51
D.F. = 3/280

E-J	E-P
102	51
9.00	8.75
I-J	I-P
92	39
8.63	9.28

F = 0.60

-ST-	-SF-
41	117
9.07	9.03
-NT-	-NF-
38	88
7.47	9.18

F = 3.76*

-S-J	-S-P
131	27
9.14	8.56
-N-J	-N-P
63	63
8.17	9.16

F = 2.02
D.F. = 3/280

--TJ	--TP
61	18
8.20	8.67
--PJ	--PP
133	72
9.11	9.06

F = 1.63

E	I
153	131
8.92	8.82

F = 0.07

S	N
158	126
9.04	8.67

F = 1.22

T	P
79	205
8.30	9.09

F = 4.52*

J	P
194	90
8.82	8.98

F = 0.18

D.F. = 1/282

APPENDIX II - E - 4

TABLE XXXI

COMPARATIVE MEANS ON EMINE BY MYERS-BRIGGS TYPES

LEGEND

TYPE CODE
N
Mean

*Significant @ .05

TOTAL
284
-1.30

ISTJ	ISFJ	INFJ	INTJ
19	43	20	10
-1.68	-0.47	-1.45	0.40
ISTP	ISFP	INFP	INTP
1	10	20	8
3.00	-0.90	-2.25	-1.38
ESTJ	ESFJ	ENFJ	ENTJ
3	13	29	6
-4.00	-1.31	-2.10	-2.50
ESTJ	ESFJ	ENFJ	ENTJ
18	51	19	14
-1.06	-1.18	-1.89	-6.64

F (INTROVERTS)
1.46
D.F. = 7/123

F (EXTRAVERTS)
1.00
D.F. = 7/145

ES--	EN--
85	68
-1.27	-1.78
IS--	IN--
73	58
-0.79	-1.40

F = 1.33

E-T-	E-F-
41	112
-1.34	-1.55
I-T-	I-F-
38	93
-0.95	-1.11

F = 0.59
D.F. = 3/280

E--J	E--P
102	51
-1.22	-2.06
I--J	I--P
92	39
-0.84	-1.59

F = 2.05

-ST-	-SF-
41	117
-1.46	-0.91
-NT-	-NF-
38	88
-0.82	-1.94

F = 2.50

-S-J	-S-P
131	27
-1.00	-1.30
-N-J	-N-P
63	63
-1.11	-2.10

F = 2.08
D.F. = 3/280

--TJ	--TP
61	18
-0.92	-1.94
--FJ	--FP
133	72
-1.09	-1.83

F = 1.64

E	I
153	131
-1.50	-2.06

F = 1.53

S	N
158	126
-1.05	-1.60

F = 2.46

T	E
79	205
-1.15	-1.35

F = 0.26

J	P
194	90
-1.04	-1.86

F = 4.78*

D.F. = 1/282

TABLE XXXII

COMPARATIVE MEANS ON PHINKE BY MYERS-BRIGGS TYPES

LEGEND

TYPE CODE
N
Mean

*Significant @ .05
 **Significant @ .01

TOTAL
284
-0.64

ISTJ	ISFJ	INFJ	INTJ
19	43	20	10
-2.53	-0.84	-0.55	0.70
ISTP	ISFP	INFP	INTP
1	10	20	8
1.00	-0.90	-0.60	1.00
ESTJ	ESFJ	ENFJ	ENTJ
3	13	29	6
-3.67	-1.00	-0.38	-1.50
ESTP	ESFP	ENFP	ENTP
18	51	19	14
-0.72	-0.82	0.58	0.43

F (INTROVERTS)
 1.90
 D.F. = 7/123

F (EXTRAVERTS)
 1.37
 D.F. = 7/145

ES--	EN--
85	68
-0.93	-0.04
IS--	IN--
73	58
-1.26	-0.14

F = 2.94*

E-T-	E-P-
41	112
-0.66	-0.49
I-T-	I-P-
38	93
-0.84	-0.73

F = 0.19
 D.F. = 3/280

E--J	E--P
102	51
-0.37	-0.86
I--J	I--P
92	39
-0.96	-0.31

F = 0.91

-ST-	-SF-
41	117
-1.73	-0.85
-NT-	-NF-
38	88
0.32	-0.26

F = 4.09**

-S-J	-S-P
131	27
-1.06	-1.19
-N-J	-N-P
63	63
0.21	-0.38

F = 3.21*
 D.F. = 3/280

--TJ	--TP
61	18
-0.79	-0.61
--FJ	--FP
133	72
-0.59	-0.63

F = 0.07

E	I
153	131
-0.54	-0.76

F = 0.43

E	I
158	126
-1.08	-0.09

F = 8.32**

E	I
79	205
-0.75	-0.60

F = 0.14

I	E
194	90
-0.65	-0.62

F = 0.01

D.F. = 1/282

APPENDIX II - F - 1

TABLE XXXIII

SUMMARY OF VARIABLES DETERMINED BY CONGREGATION

CONG	Number	COMM	CLASS	SIZE	CNGCHP
1	9	1	1	5	5
2	13	4	2	3	3
3	40	2	2	4	5
4	12	1	4	3	2
5	45	3	2	4	3
6	28	2	3	5	3
7	64	2	3	3	3
8	7	1	2	5	2
9	26	1	3	5	2
10	43	3	2	3	3

TABLE XXXIV

COMPARISON OF VARIABLES BY CONGREGATION

CONG. No.	Number	SEX (% Male)	MARR ^b	AGE	AGECHG	GAGECHG ^c	RICH ^a	INDCH ^a	EICONT	SNCONT	TFCONT	JPCONT	ELIT	FLIT	ELFIT	EMINEF	FMINEF
Total	296	32%	88%	3.0	3.9	64%	.09	3.3	100	96	110	89	7.6	8.3	8.9	-1.3	-0.6
1	9	0	89	3.2	4.8	89	.11	5.1	96	79	107	78	9.7	9.4	10.4	-0.6	-1.0
2	13	31	100	3.6	4.5	77	.15	3.2	98	105	109	88	7.5	8.6	8.8	-1.3	-0.2
3	40	32	87	3.4	4.3	63	-.05	4.9	101	82	107	78	8.0	7.1	8.8	-0.8	-1.7
4	12	0	75	5.2	4.2	56	.00	2.0	112	78	118	76	8.6	8.4	9.3	-0.7	-0.9
5	45	31	93	2.6	4.1	74	.11	3.1	98	101	116	97	7.4	7.7	8.3	-0.9	-0.6
6	28	43	93	3.2	4.0	81	-.24	2.8	99	103	109	87	7.0	8.1	8.3	-1.3	-0.2
7	64	34	91	2.8	3.7	60	.05	3.1	100	102	106	90	7.0	8.7	9.3	-2.3	-0.5
8	7	29	83	3.2	3.4	43	.00	2.0	107	91	107	68	9.1	8.4	11.0	-1.9	-2.6
9	26	42	96	3.0	3.6	60	.36	2.4	102	103	115	95	7.5	8.1	8.7	-1.2	-0.6
10	43	33	77	2.6	2.9	45	.30	3.3	97	95	115	94	8.3	8.9	9.3	-0.9	-0.4
F		1.45	1.51	6.74	1.42	1.97	2.57 ^a		0.59	3.32	1.44	2.50	1.62	1.81	1.34	1.40 ^b	0.98 ^c
				++		+	+			++							
D.F.		$\frac{9}{277}$	$\frac{9}{274}$	$\frac{9}{271}$	$\frac{9}{265}$	$\frac{9}{265}$	$\frac{7}{269}$		$\frac{9}{270}$	$\frac{9}{270}$	$\frac{9}{270}$	$\frac{9}{270}$	$\frac{9}{272}$	$\frac{6}{272}$	$\frac{9}{272}$	$\frac{7}{259}$	$\frac{7}{259}$

^aF Significant @ .05 ⁺⁺F Significant @ .01^bAnalysis of variance performed with Congregations 1 and 8 excluded.^cPer cent ever married. ^cPer cent immigrants.

APPENDIX II - C

TABLE XXV

COMPARATIVE MEANS ON HYPER-BRIGGS AND LITURGICAL SCALES BY COMMUNITY GROUPS

	Total Group	METROPOLITAN		URBAN		F	D.F.
		Over 20,000	Under 20,000	Over 10,000	Under 10,000		
	N = 288	N = 91	N = 135	N = 89	N = 13		
EICONT	100	104	100	98	98	0.88	3/284
SNCONT	96	93	96	98	103	0.81	"
TPCONT	110	114	106	115	109	4.31**	"
JPCONT	89	85	86	93	88	2.41	"
	N = 291	N = 93	N = 136	N = 89	N = 13		
ELIT	7.6	8.3	7.3	7.8	7.3	1.43	3/287
FLIT	8.3	8.4	8.2	8.3	8.6	0.22	"
EPLIT	8.9	9.4	8.9	8.7	8.8	0.66	"
EMINEY	-1.3	-1.1	-1.6	-0.9	-1.3	1.03	"
FMINEY	-0.7	-1.0	-0.8	-0.4	-0.2	0.68	"

**significant @ .01

TABLE XXXVI INTERCORRELATIONS - MALES

TABLE A-10														APPENDIX 11				
LABEL	TCLASS	MARK	SIZE	AGE	TAGECHG	CAGECHG	CNGCHP	INDCHP	EICONT	SNCONT	TF	JP	JPCONT	ELIT				
1	TCLASS	-0	22	-2	-12	-4	-46	-5	-42	21	17	19	21	-8	-8	-7	-2	-17
2	SIZE	22	100	3	18	15	-17	-4	-15	-1	-2	2	2	7	6	13	-6	-4
3	MARK	-2	100	41	14	5	11	7	14	12	18	4	5	3	0	-1	-14	-6
4	AGE	-2	7	41	17	15	6	20	-5	18	12	18	4	5	3	0	-1	-15
5	TAGECHG	-12	8	14	15	100	88	12	-3	9	2	-1	-0	4	6	4	-3	-3
6	CAGECHG	-4	15	9	6	88	100	12	-3	9	2	-1	-0	4	6	4	-3	-3
7	CNGCHP	-46	-17	11	20	12	1	100	-21	67	-7	-10	-19	-26	-2	-4	-9	10
8	INDCHP	-12	8	14	15	100	88	12	-3	9	2	-1	-0	4	6	4	-3	-3
9	EICONT	-4	15	9	6	88	100	12	-3	9	2	-1	-0	4	6	4	-3	-3
10	SNCONT	-4	15	9	6	88	100	12	-3	9	2	-1	-0	4	6	4	-3	-3
11	TFCONT	-4	15	9	6	88	100	12	-3	9	2	-1	-0	4	6	4	-3	-3
12	JP	-4	15	9	6	88	100	12	-3	9	2	-1	-0	4	6	4	-3	-3
13	JPCONT	-4	15	9	6	88	100	12	-3	9	2	-1	-0	4	6	4	-3	-3
14	ELIT	-4	15	9	6	88	100	12	-3	9	2	-1	-0	4	6	4	-3	-3
15	ELIT	-4	15	9	6	88	100	12	-3	9	2	-1	-0	4	6	4	-3	-3
16	ELIT	-4	15	9	6	88	100	12	-3	9	2	-1	-0	4	6	4	-3	-3
17	ELIT	-4	15	9	6	88	100	12	-3	9	2	-1	-0	4	6	4	-3	-3
18	ELIT	-4	15	9	6	88	100	12	-3	9	2	-1	-0	4	6	4	-3	-3
19	ELIT	-4	15	9	6	88	100	12	-3	9	2	-1	-0	4	6	4	-3	-3
20	ELIT	-4	15	9	6	88	100	12	-3	9	2	-1	-0	4	6	4	-3	-3
21	ELIT	-4	15	9	6	88	100	12	-3	9	2	-1	-0	4	6	4	-3	-3
22	ELIT	-4	15	9	6	88	100	12	-3	9	2	-1	-0	4	6	4	-3	-3

APPENDIX I

H. 1

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LABEL	FLIT	EMINEF	FLIT	EMINEF	
1	TCLASS	5	-1	-16	5
2	SIZE	5	-2	-1	5
3	MARK	-6	-22	13	14
4	AGE	-1	-15	12	14
5	TAGECHG	-25	-26	20	2
6	CAGECHG	-23	-24	20	2
7	CASCHP	-9	5	6	-11
8	RICHP	11	26	-1	-13
9	INDCHP	-1	20	4	-19
10	EICONT	-11	-8	-2	-2
11	TFCONT	-12	-9	2	-1
12	SN	11	-16	-4	25
13	SNCONT	9	-8	-13	15
14	IF	18	13	-10	3
15	IFCONT	19	15	-14	2
16	JP	4	23	-21	-17
17	JPCONT	6	15	-24	-8
18	ELIT	26	47	-21	-8
19	FLIT	100	22	-2	52
20	FLIT	32	100	-42	-64
21	EMINEF	-2	-42	16	36
22	EMINEF	53	-64	36	100

TABLE XXXVII INTERCORRELATIONS - FEMALES

TCLASS	MARR	AGE	TAGECHG	CAGECHG	RICHG	INDCHP	EICONT	SNCCNT	TF	JP	JPCONT
1 TCLASS	100	-9	-2	-1	-54	-2	-49	-5	-1	-2	10
2 SIZE	-9	100	9	4	11	14	-7	8	-3	-4	-15
3 MARR	9	100	21	28	27	-4	1	-4	-11	-13	-19
4 AGE	-9	9	100	21	28	27	-4	1	-4	-11	-19
5 TAGECHG	-1	11	28	100	88	10	-5	7	6	-2	-3
6 CAGECHG	-1	11	28	100	88	10	-5	7	6	-2	-3
7 RICHG	-54	14	-2	13	100	8	-4	6	5	-3	-4
8 INDCHP	-2	-7	1	-5	4	100	49	1	2	4	-13
9 EICONT	-49	8	-4	7	6	85	49	100	-12	-7	10
10 SNCCNT	-5	-3	1	5	1	1	1	100	-12	-3	-7
11 TF	-4	2	-10	13	-3	-1	2	0	83	100	-8
12 JP	16	-3	-11	17	-16	4	-11	100	-12	-3	-7
13 JPCONT	18	-5	-13	22	6	11	-16	83	100	-5	-4
14 EICONT	-3	7	-4	9	-2	-18	12	-12	-12	72	3
15 SNCCNT	-1	-4	3	1	-8	-16	12	-7	-3	100	9
16 TF	-2	-15	-17	-36	5	-6	-7	-2	-3	100	9
17 JP	10	-5	-19	-39	1	4	9	7	5	100	93
18 JPCONT	-16	4	11	11	-3	-4	13	12	10	14	-17
19 EICONT	-6	-15	-2	10	-14	-12	10	14	14	14	-17
20 SNCCNT	-4	-7	-1	5	-13	-12	10	14	14	14	-17
21 TF	-12	11	11	6	10	-13	19	9	2	4	-1
22 JP	10	-8	-1	4	1	2	-9	-10	-14	12	-1

APPENDIX II - H - 2

TCLASS	MARR	AGE	TAGECHG	CAGECHG	RICHG	INDCHP	EICONT	SNCCNT	TF	JP	JPCONT
1 TCLASS	100	-9	-2	-1	-54	-2	-49	-5	-1	-2	10
2 SIZE	-9	100	9	4	11	14	-7	8	-3	-4	-15
3 MARR	9	100	21	28	27	-4	1	-4	-11	-13	-19
4 AGE	-9	9	100	21	28	27	-4	1	-4	-11	-19
5 TAGECHG	-1	11	28	100	88	10	-5	7	6	-2	-3
6 CAGECHG	-1	11	28	100	88	10	-5	7	6	-2	-3
7 RICHG	-54	14	-2	13	100	8	-4	6	5	-3	-4
8 INDCHP	-2	-7	1	-5	4	100	49	1	2	4	-13
9 EICONT	-49	8	-4	7	6	85	49	100	-12	-7	10
10 SNCCNT	-5	-3	1	5	1	1	1	100	-12	-3	-7
11 TF	-4	2	-10	13	-3	-1	2	0	83	100	-8
12 JP	16	-3	-11	17	-16	4	-11	100	-12	-3	-7
13 JPCONT	18	-5	-13	22	6	11	-16	83	100	-5	-4
14 EICONT	-3	7	-4	9	-2	-18	12	-12	-12	72	3
15 SNCCNT	-1	-4	3	1	-8	-16	12	-7	-3	100	9
16 TF	-2	-15	-17	-36	5	-6	-7	-2	-3	100	9
17 JP	10	-5	-19	-39	1	4	9	7	5	100	93
18 JPCONT	-16	4	11	11	-3	-4	13	12	10	14	-17
19 EICONT	-6	-15	-2	10	-14	-12	10	14	14	14	-17
20 SNCCNT	-4	-7	-1	5	-13	-12	10	14	14	14	-17
21 TF	-12	11	11	6	10	-13	19	9	2	4	-1
22 JP	10	-8	-1	4	1	2	-9	-10	-14	12	-1